

Contemplations

V P O N

THE
P R I N C I P A L L
P A S S A G E S O F T H E
H o l y S t o r i e.

The First Volume,
In foure Bookes.

By J. H. D. D.

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To
THE HIGH AND
MIGHTY PRINCE
HENRY Prince of WALES,
his Highnesses vnworthy seruant
dedicates all his labours, and
wishes all happinesse.

Most gracious Prince,



*His worke of mine,
which (if my hopes
and desires faile
me not) time may
beereafter make great, I
haue*

haue presumed both to dedicate in whole to your Highnesse, and to parcell out in seuerals vnto subordinate hands. It is no maruell if Bookes haue this freedome, when wee our selues can and ought to be all yours, while wee are our owne, and others vnder you. I dare say, these Meditations, how rude soeuer they may fall from my pen, in regard of their subiect are fit for a Prince. Heere your Highnesse shall see how the great patterne of Princes, the
King

King of Heauen, hath euer
ruled the World, how his
substitutes, earthly Kings,
haue ruled it vnder him,
and with what successe either
of glorie, or ruine. Both
your peace and warre shall
finde heere holy and great ex-
amples. And if historie
and obseruation bee the best
Counsellours of your youth;
what storie can bee so wise
and faithfull as that which
God hath written for men,
wherein you see both what
hath beene done, and what
should bee? What obserua-

tion so wortbie as that which
is both raised from God,
and directed to him ? If the
propriety which your High-
nesse iustly hath in the worke,
and Author, may draw your
Princely eies and heart the
rather to these holy specula-
tions, your seruant shall bee
happier in this fauour, than
in all your outward bountie ;
as one, to whom your spiri-
tuall progresse deserues to bee
dearer than his owne life ;
and whose daily suit is, that
God would guide your steps
aright in this slipperie age
and

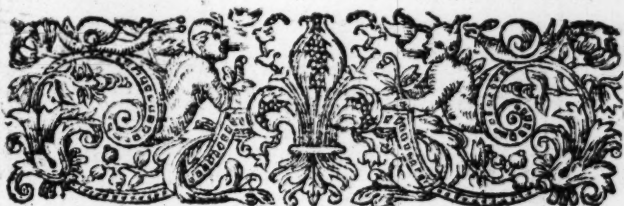
*and continue to reioice all
good hearts in the view of
your gracious pro-
ceedings.*

YOUR HIGHNESSES

humbly deuoted seruant,

I O S. H A L L.





Contemplations.

THE FIRST
BOOKE.

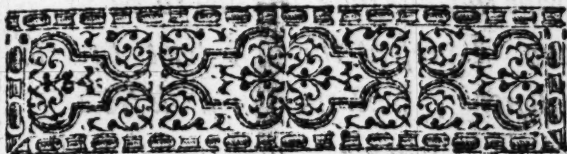
The Creation of the World.

Man.

Paradise.

Cain and Abel.

The Deluge.



TO THE RIGHT
HONORABLE,
THOMAS Earle of EXCETER,
one of his Maiesties most honorable
Priuy Counsell: All grace
and happinelle.



Ight Honorable,
I knew I could not bestow
my thoughts better than
upon Gods owne histo-
rie, so full of edification and delight:
which I haue in such sort indeuoured to
doe, that I shall giue occasion to my
Reader of some meditations, which
perhaps bee would haue missed. Euery
helpe

helpe in this kinde deserues to be precious. I present the first part to your Honour, wherein you shall see the world both made, and smothered againe: Man in the glorie of his creation, and the shame of his fall: Paradise at once made and lost. The first man killing his seede, the second his brother. If in these I shall giue light to the thoughts of any Reader, let him with me giue the praise to him from whom that light shone forth to me.

To whose grace and protection

I humbly commend your

Lordship: as

Your Honours vnfeinedly deuoted

in all obseruance and dutie,

I O S. H A L L.

Errata.

PAge 2. line 9. read vnperfect. p. 18. l. 1. for mighty re.
weighty. p. 19. l. 10. for whether r. whither. p. 21. l. 1.
for incensile r. insensile. p. 27. l. 6. for which vile. read
which is vile. p. 28. l. 8. for the r. their. p. 30. l. 3. for be o-
therwise r. be no otherwise. p. 42. l. antepen. for measure
r. pleasure. p. 44. l. 7. for wrought r. taught. p. 47. l. penult.
for as r. and. p. 51. l. 17. for these r. those. pag. 74. l. 12. for
great y r. gently. p. 91. l. penult. for least r. lest. p. 100. l. 13
for quall r. equall. p. 116. l. 5. for whether r. whither. pag.
119. l. 16. for should Sarah r. should liue in Sarah. p. 123
l. 8. for neither r. either. p. 128. l. 1. for his r. this. pa. 130. l.
15. for any r. and. p. 147. l. 1. for for r. from. pa. 148. l. pe-
nult. for professe r. professe not. pa. 154. l. 13. for these r.
those. p. 181. l. 6. for eares r. teares. pa. 231. l. 16. for really
r. reallly. p. 248. l. 16. for affliction r. affection. p. 251. l. vl.
for vnbeleeuing r. vnbeleeming. pag. 288. l. 6. for times r.
time. p. 318. l. 5. for more proficiency r. meere vnprofi-
ciency. Besides the reader must be intreated to pardon
the misse-pointing, especially of the three first bookes;
as the want of stops, pag. 27. l. 10. p. 55. l. 12. p. 56. l. 15.
p. 57. l. 10. p. 64. l. vlt. p. 70. l. 14. p. 71. l. 9. p. 77. l. 10. p. 98.
l. 10. p. 111. l. penult. p. 121. l. 2. p. 125. l. 9. p. 132. l. 1. pag.
146. l. 2. p. 151. l. 3. pa. 174. l. 12. p. 180. l. 10. p. 190. l. 13.
p. 194. l. 17. p. 198. antepen. p. 211. l. 12. p. 233. l. 18. p. 243
l. 15. Through fault of the copie.



THE FIRST BOOKE.

The Creation.



What can I see, O God,
in thy Creation but
miracles of wonders?
Thou madest some-
thing of nothing, and of that
something all things. Thou which
wast without a beginning, gauest

A

a

a beginning to time, and to the world in time: It is the praise of vs men if when we haue matter, we can giue fashion; thou gauest a beeing to the matter, without forme; thou gauest a form to that matter, and a glory to that forme; If wee can but finish a sleight and vnperfest matter, according to a former patterne, it is the height of our skill, but to beginne that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no possibility of that which it should bee, is proper onely to such power as thine; the infinite power of an infinite creator: with vs, not so much as a thought can arise without some matter, but heere with thee, all matter arises
from

from nothing. How easie is it for thee to repaire all out of something, which couldest thus fetch al out of nothing? wherein can we now distrust thee, that hast prooued thy self thus omnipotent? Behold to haue made the least clod of nothing, is more aboue wonder then to multiply a world; but now the matter doth not more praise thy power, then the forme thy wisdom; what beauty is heere? what order? what order in working? what beauty in the worke.

Thou mightest haue made all the world perfect in an instant, but thou wouldest not. That wil, which caused thee to create, is reason enough why thou diddest

A 2 thus

thus create. How should we deliberate in our actions, which are so subiect to imperfection, since it pleased thine infinite perfection (not out of need) to take leasure. Neither did thy wisdom heere-in proceede in time onely, but in degrees: At first thou madest nothing absolute; first thou madest things which should haue being without life, then those which should haue life and being; lastly those which haue being, life, reason: So we our selues in the ordinary course of generation, first liue the life of vegetation, then of sense, of reason afterwards. That instant wherein the heauen and the earth were created in their rude matter, there was neither day nor light, but presently thou
ma-

madeſt both light & day. Whiles wee haue this example of thine, how vainely do wee hope to bee perfect at once? It is well for vs, if through many degrees wee can riſe to our conſummation.

But(alas) what was the very heuen it ſelfe without light? how confuſed? how formeleſſe? like to a goodly body without a ſoule, like a ſoule without thee. Thou art light, and in thee is no darke-
neſſe. Oh how incomprehenſibly glorious is the light that is in thee, ſince one glimpe of this created light gaue ſo liuely a glory to al thy workemanſhip! This, euen the brute creatures can behold: That, not the very Angels. That ſhines forth onely to the

other supreme world of immortality; this to the basest part of thy creation. There is one cause of our darkenesse on earth, and of the vtter darkenesse in hell, the restraint of thy light. Shine thou O God, into the vast corners of my soule, and in thy light I shall see light.

But whence, O God, was that first light? The sunne was not made till the fourth day, light the first. If man had then beene, he might haue seene all lightsome; but whence it had come he could not haue seene: As in some great pond, we see the bancks full, wee see not the springs whence that water ariseth. Thou that madest the Sunne, madest the light, without

out the Sunne, before the Sunne,
that so light might depend vpon
thee, and not vpon thy Creature.

Thy power will not be limited to
meanes. It was easie to thee to
make an heauen without a Sunne,
light without an heauen, day
without a Sunne, time without
a day: It is good reason thou
shouldest bee the Lord of thine
owne workes. All meanes serue
thee: why doe wee weake wret-
ches distrust thee; in the want of
those meanes, which thou canst
either command, or forbear.
How plainly wouldst thou teach
vs, that wee creatures neede not
one another, so long as wee haue
thee? One day we shall haue light
againe, without the Sunne. Thou
shalt be our Sunne; thy presence

A 4

shall

shall be our light: Light is towne
for the righteous. This Sunne and
light is but for the world below it
selfe; thine only for aboue. Thou
giuest this light to the Sunne,
which the Sunne giues to the
world: That light which thou
shalt once giue vs, shall make vs
shine like the Sunne in glory.

Now this light which for three
daies was thus dispersed thorow
the whole heauens, it pleased
thee at last to gather and vnite in-
to one body of the Sunne. The
whole heauen was our Sunne,
before the Sunne was created: but
now one starre must be the Trea-
sury of light to the heauen and
earth. How thou louest the vnion
and reduction of all things of
one

one kind to their owne head and center.

So the waters must by thy command be gathered into one place, the sea; so the vpper waters must be seuered by theire aery limits from the lower: so heavy substances hasten downeward, and light mount vp: so the generall light of the first daies must bee called into the compasse of one sunne; so thou wilt once gather thine elect from all coasts of heauen to the participation of one glory. Why doe wee abide our thoughts and affections scattered from thee, from thy Saints, from thine Annoiated? Oh let this light which thou hast now spread abroad in the hearts of all thine, once meet in thee: Wee are

as

as thy heauens in this their first imperfection; bethou our Sunne, into which our light may be gathered.

Yet this light was by thee interchanged with darknes, which thou mightst as easily haue commanded to bee perpetual. The continuance euen of the best things cloieth, and wearieth: there is nothing but thy selte, wherein there is not satiety. So pleasing is the vicissitude of things, that the intercourse euen of those occurrents which in their owne nature are lesse worthy, giues more contentment, then the vnaltered estate of better. The day dies into night; and rises into the morning againe; that we might not expect
any

any stability heere below, but in perpetuall succession: It is alwaies daie with thee aboue: the night fauoreth onely of mortallitie: Why are we not heere spiritually as wee shall be heereafter? Since thou hast made vs children of the light, and of the day, teach vs to walk euer in the light of thy presence, not in the darknesse of error and vnbeleefe.

Now in this thine inlightned frame, how fitly, how wisely are all the parts disposed; that the method of the creation might answer the matter, the forme, both. Behold all purity aboue; below, the dregges and lees of all. The higher I goe, the more perfection; each element superiour to other

ther, not more in place then dignity; that by these staires of ascending perfection our thoughts might climbe vnto the top of all glory, and might know thine empyreal heauen no lesse glorious aboue the visibie, than those aboue the earth. Oh how miserable is the place of our pilgrimage, in respect of our home! Let my soule tread a while in the steps of thine owne proceedings; and so thinke as thou wroughtest: When wee would describe a man, wee begin not at the feete, but the head: The head of thy Creation is the heauen; how high? how spacious? how glorious? It is a wonder that we can looke vp to so admirable an height, and that the very eye is not tyred in the way. If this ascen-

ending line could bee drawne
right forwards, some that haue
calculated curiously haue found
it 500. yeares iourney vnto the
starrie heauen. I doe not examine
their arte; O Lord, I wonder ra-
ther at thine, which hast drawne
so large a line about this little
point of earth: For in the plainest
rules of art and experience, the
compasse must needs be fix times
as much as halfe the height. Wee
thinke one Iland great, but the
earth vnmeasurably. If wee were
in that heauen with these eies, the
whole earth (were it equally in-
lightned) would seeme as little to
vs, as now the least starre in the
firmament seemes to vs vpon
earth: And indeed, how few stars
are so little as it? And yet how
many

many void and ample spaces are there besides all the starres? The hugenessse of this thy worke, O God, is little inferiour for admiration to the maiesty of it. But oh what a glorious heauen is this which thou hast spread ouer our heads? With how pretious a vault hast thou walled in this our inferior world? What worlds of light hast thou set aboue vs? Those things which wee see are wondrous; but those which wee beleue and see not, are yet more. Thou dost but set out these vnto view, to shew vs what there is within. How proportionable are thy works to thy selfe? Kings erect not cotages, but set foorth their magnificence in sumptuous buildings: so hast thou done, O King

King of glory. If the lowest pavement of that heauen of thine bee so glorious, what shall we thinke of the better parts yet vnseene? And if this Sunne of thine bee of such brightnesse and maiesty, oh what is the glory of the maker of it? And yet if some other of thy starres were let downe as low as it, those other starres would bee Sunnes to vs; which now thou hadst rather to haue admired in their distance. And if such a skie be prepared for the vse and benefiteuen of thine enemies also vpon earth, how happie shall those eternall Tabernacles bee, which thou hast sequestred for thine owne?

Behold then in this high and
state-

stately building of thine, I see three stages; This lowest heauen for fowles, for vapours, for meteors: The second for the starres: The third for thine Angels and Saints. The first is thine outward Court, open for all: The second is the body of thy couered Temple, wherein are those candles of heauen perpetually burning: The third is thine Holy of Holies. In the first is tumult, and vanity: In the second immutability & rest: In the third glory and blessednes. The first we feele, the second we see, the third we beleue. In these two lower is no felicity, for neither the fowles, nor starres are happy. It is the third heauen alone, where thou, O blessed Trinity, enioyest thy selfe, and thy glo-

glorified spirits inioy thee. It is the manifestation of thy glorious presence that makes heauen to be it selfe ; This is the priuiledge of thy children : that they he re seeing thee which art inuifible by the eye of faith, haue already begun that heauen which the perfect sight of thee shall make perfect aboue. Let my soule then let these heauens alone till it may see, as it is secene. That wee may descend to this lowest and meanest region of heauen, wherwith our senses are more acquainted ; What maruels doe euen heere meete with vs ? There are thy clouds the bottles of raine, vessels as thin as the liquor which is contained in them : there they hange, and mooue, (though

B
migh-

mighty with their burden:) How they are vpheld, and why they fall, heere, and now, wee know not, and wonder; these thou makest one while as some aery seas to hold water: an other while, as some aery fornaces, whence thou scatterest thy sudden fires vnto all parts of the earth, astonishing the world with the fearefull noyse of that eruption: out of the midst of water thou fetchest fire; and hard stones out of the midst of thinne vapours; another while, as some steele glasses, wherein the Sunne lookes and shewes his face in the variety of those colours which he hath not; There are thy streames of light, blazing and falling stars, fires darted vp and downe in many formes, hollow openings, and
(as

(as it were) gulfes in the skie;
bright circles about the moone,
and other planets, snowes, haile:
In all which it is enough to ad-
mire thine hand, though wee
cannot search out thine action.
There are thy subtle windes,
which wee heare and feele, yet
neither can see their substance,
nor know their causes; whence
and whither they passe, and what
they are, thou knowest. There
are thy fowles of all shapes, co-
lours, notes, natures: whiles I
compare these with the inhabi-
tants of that other heauen, I find
those starres, and spirits like one
another: These meteors and
fowles, in as many varieties, as
there are severall creatures. Why
is this? Is it because man (for
B 2 whose

whose sake these are made) delights in change ; thou in constancie ? Or is it, that in these thou maiest shew thine owne skill, and their imperiection. There is no varietie in that which is perfect, because there is but one perfection ; and so much shall wee grow neerer to perfectnesse, by how much wee draw neerer to vnitie, and vniformitie. From thence, it wee goe downe to the great deepe, the wombe of moisture, the well of fountaines, the great pond of the world ; wee know not whether to wonder at the Element it selfe, or the guests which it containes. How doth that sea of thine roare and some and swell, as if it would swallow vp the earth ? Thou staieft

stayest the rage of it by an incensible violence : and by a naturall miracle confinest his waues, why it mooues, and why it staies, it is to vs equally wonderfull: what liuing mountaines (such are thy Whales) rowle vp and downe in those fearefull billows : for greatnesse of number, hugenesse of quantity, strangenesse of shapes, variety of fashions, neither ayre nor earth can compare with the waters: I say nothing of thy hid treasures which thy wisdom hath reposed in the bowels of the earth and sea; How secretly, and how basely are they laide vp? secretly, that wee might not seeke them; basely, that we might not ouer esteeme them: I neede not dig so low as these mettals, mi-

neries, quarres, which yeeld riches enough of obseruation to the soule. How many millions of wonders doth the very face of the earth offer mee? which of these herbes, floures, trees, leaues, seeds, fruits, is there? What beast, what worme, wherein wee may not see the footsteps of a Deitie: wherein wee may not read infinitenesse of power of skill: and must be forced to confesse, that hee which made the Angels and starres of heauen, made also the vermin on earth: O God the hart of man is too strait to admire enough euen that which he treads vpon? What shall we say to thee the maker of all these? O Lord how wonderfull are thy works in all the world, in wisdom hast thou

thou made them all. And in all these thou spakest, and they were done. Thy wil is thy word, & thy word is thy deed. Our tongue, and hand, and hart are different; all are one in thee; which art simply one, & infinite. Here needed no helps, no instruments: what could be present with the eternal: what needed, or what could be added to the infinite? Thine hand is not shortned, thy word is still equally effectuell; say thou the word and my soule shall be made new againe: say thou the word, & my body shall be repayred from his dust. For all things obey thee; O Lord why doe I not yeeld to the word of thy counsell; since I must yeeld, as all thy creatures, to the word of thy command?

Man.

BVt(O God) what a little Lord
hast thou made ouer this
great world? The least corne of
sand is not so small to the whole
earth, as man is to the heauen:
when I see the heauens, the sun,
moone, and stars; O God what is
man? Who would thinke thou
shouldst make all these creatures
for one, and that one, well-neere
the least of all? Yet none but hee,
can see what thou hast done;
none but hee can admire, and a-
dore thee in what he seeth; how
had hee need to doe nothing but
this, since hee alone must doe it?
Certainly the price and vertue of
things consists not in the quanti-
ty:

ty: one diamond is more woorth
then manie quarries of stone,
one loadstone hath more vertue
then mountaines of earth : It is
lawfull for vs to praise thee in our
selues : Allthy creation hath not
more wonder in it, then one of
vs : other creatures thou madeſt
by a ſimple command; Man, not
without a diuine conſultation:
others at once; Man thou didſt
firſt forme, then inſpire: others in
ſeueral ſhapes like to none but
themſelues: Man after thine own
image : others with qualities fit
for ſeruiſe; Man for dominion;
Man had his name from thee;
They had their names from man;
How ſhold we be conſecrated to
thee aboue all others, ſince thou
haſt beſtowed more coſt on vs
then

then others? What shall I admire first? Thy providence in the time of our creation? Or thy power & wisdom in the act? First thou madest the great house of the world & furnishedst it: then thou broughtest in thy Tenant to possess it; The bare wals had beene too good for vs, but thy loue was aboute our desert: Thou that madest ready the earth for vs before wee were, hast by the same mercy prepared a place in heauen for vs whiles we are on earth. The stage was first fully prepared then was man brought forth, thither, as an actor, or spectator, that he might neither be idle nor discontent, behold thou hadst addressed an earth for vse, an heauen for contemplation: after thou hadst

hadst drawne that large and reall
mappe of the world ; thou didst
thus abridge it into this little ta-
ble of man ; hee alone consists of
Heauen and earth; soule and bo-
die. Euen this earthly part which
vile in comparison of the other,
as it is thine (O God) I dare ad-
mire it, though I can neglect it as
mine owne, for loe; this heape of
earth hath an outward reference
to heauen, other creatures grouel
downe to their earth , and haue
all their senses intent vpon it; this
is reared vp towards heauen, and
hath no more power to look be-
side Heauen, then to tread beside
the earth. Vnto this , euery part
hath his wonder. The head is
neereft to heauen, as in place, so
in resemblance ; both for round-
nesse

nesse of figure, and for those diuine guests which haue their seat in it; There dwell those maiestical powers of reson, which make a man; all the senses as they haue their originall from thence, so they doe all agree there to manifest the vertue: how goodly proportions hast thou set in the face; such as though oft-times we can give no reason why they please, yet transport vs to admiration; what liuing glasses are those which thou hast placed in the midst of this visage, whereby all objects from farre are clearly represented to the minde? and because their tenderesse lyes open to dangers, how hast thou defended them with hollow bones, and with prominent browes, and lids?

And

And least they should bee too much bent on what they ought not, thou hast giuen them peculiar nerues to pul them vp towards the seat of their rest? What a tongue hast thou giuen him; the instrument not of taste only, but of speech? How sweet and excellent voyces are formed by that little loose filme of flesh, what an incredible strength hast thou giuen to the weake bonds of the iawes? What a comely and tower-like necke, therefore most sinewye because smallest. And lest I be infinit, what able arms and active hands hast thou framed him, whereby he can frame all things to his owne conceit. In euery part beauty, strength, conuenience meet together. Neither is there

there any wherof our weaknesse cannot giue reason , why it should be otherwise. How hast thou disposed of all the inward vessels, for all offices of life , nourishment , egestion, generation; No vaine sinew , artery is ydle. There is no peece in this exquisite frame whereof the place, vse, forme, doth not admit wonder, and exceed it: Yet this body if it be compared to the soule, what is it , but as a clay wall that encompasses a treasure , as the wooden boxe of a Jeweller ; as a course case to a rich instrument, or as a maske to a beautifull face. Man was made last, because hee was woorthiest. The soule was inspired last , because yet more noble; If the body haue this honor

nor to bee the companion of the soule, yet withall it is the drudge. If it bee the instrument, yet also the clog of that diuine part. The companion for life, the drudge for seruice, the instrument for action, the clog in respect of contemplation. These external works are effected by it, the internall which are more noble, hindered; Contrary to the bird which sings most in her cage, but flies most and highest at liberty. This my soule teaches me of it selfe, that it selfe cannot conceiue how capable, how actiue it is. It can passe by her nimble thoughts from heauen to earth in a moment, it can be al things, can comprehend all things; know that which is, and conceiue of that which neuer
was

was, neuer shall be: Nothing can fill it, but thou which art infinite, nothing can limit it but thou which art euery were. O God which madest it, replenish it, possesse it. Dwell thou in it which hast appointed it to dwel in clay. The body was made of earth common to his fellows, the soule inspired immediatly from God; The body lay senselesse vpon the earth like it selfe, the breath of liues gaue it what it is, and that breath was from thee. Sence, motion, reason, are infused into it, at once. From whence then was this quickening breath? No ayre, no earth, no water was heere v-
sed to giue helpe to this worke: Thou that breathedst vpon man, and gauest him the holy spirit: didst

didst also breath vpon the body,
and gauest it a liuing spirit, wee
are beholden to nothing but
thee for our soule. Our flesh is
from flesh; our spirit is from the
God of spirits. How should our
soules rise vp to thee, and fixe
themselves in their thoughts vp-
on thee who alone created them
in their infusion, & infused them
in their creation? How should
they long to returne backe to the
fountaine of their being, and au-
thor of beeing glorious? Why
may we not say that this soule as
it came from thee, so it is like
thee; as thou, so it, is one, imma-
teriall, immortall, vnderstanding
spirit, distinguished into three
powers which all make vp one
spirit. So thou the wise creator of

C

all

all things wouldest haue some things to resemble their creator. These other creatures are all body ; man is body and spirit ; the Angels are all spirit, not without a kind of spirituall composition ; Thou art alone after thine owne manner, simple, glorious, infinite ; No creature can bee like thee in thy proper being ; because it is a creature ; How should our finite, weake, compounded nature, giue any perfect resemblance of thine ? Yet of all visible creatures thou vouchsafest Man the neereſt correspondence to thee : not so much in these naturall faculties , as in those diuine graces , wherewith thou beautifiest his soule.

Our knowledge, holines, righteouf-

teousnes was like the first cōpy
from which they were drawne ;
Behold wee were not more like
thee in these , then now wee are
vnlike our selues in their losse ; O
God we now praise our selues to
our shame , for the better we were
we are the worse , As the sons of
some prodigall or tainted aunce-
stors tell of the lands , and Lord-
ships which were once theirs ;
onlie doe thou whet our desires
answerable to the readinesse of
thy mercies , that we may redeem
what we haue lost ; that wee may
recouer in thee , what wee haue
lost in our selues , The fault shall
be ours if our damage proue not
beneficiall.

I doe not finde that man thus

framed found the want of an helper. His fruition of God gaue him fulnesse of contentment, the sweetnesse which hee found in the contemplation of this newe workmanship, and the glory of the author, did so take him vp, that hee had neither leisure nor cause of complaint. If man had craued an helper, he had grudged at the condition of his creation, and had questioned that which he had, perfection of being. But hee that gaue him his being, and knew him better then himselfe, thinks of giuing him comfort in the creature, whiles hee sought none but in his maker; Hee sees our wants, and forecasts our reliefe, when wee thinke our selues too happy to complaine: How ready

ready will he be to helpe our necessities, that thus provides for our perfection?

God gives the nature to his creatures, Man must give the name, that hee might see they were made for him, they shal be, to him what hee will. In stead of their first homage, they are presented to their new Lord, and must see of whom they hold. He that was so carefull of mans soveraignty in his innocence, how can he be carelesse of his safety in his renouation?

If God had giuen them their names, it had not bene so great a praise of *Adams* memory to recall them as it was now of his

iudgement (at first sight) to impose them, hee saw the inside of all the creatures at first ; (his posterity sees but their skins euer since;) and by this knowledge he fitted their names to their dispositions. All that hee saw were fit to be his seruants, none to be his companions. The same God that finds the want , supplies it. Rather then mans innocency shall want an outward comfort , God will begin a new creation. Not out of the earth which was the matter of man, not out of the inferiour creatures, which were the seruants of Man, but out of himselfe, for dearnessse, for equality. Doubtlesse such was mans power of obedience, that if God had bidden him yeeld vp his rib, waking,
for

for this vse, he had done it cheerfully, but the bounty of God was so absolute, that hee would not so much as consult with mans will, to make him happy. As man knew not while hee was made, so shal he not know while his other selfe is made out of him: that the comfort might be greater, which was seene before it was expected.

If the woman should haue bin made, not without the paine, or will of the man, she might haue bene vpbayded with her dependance, and obligation. Now shee owes nothing but to her creator: The ribbe of *Adam* sleeping, can challenge no more of her, then the earth can of him. It was an happy change to *Adam* of a ribbe,

for an helper ; what help did that bone giue to his side ? God had not made it, if it had beene superfluous : and yet if man could not haue beene perfect without it , it had not beene taken out.

Many things are vse-ful & conuenient, which are not necessary, and if God had seene man might not want it, how easie had it been for him which made the woman of that bone, to turne the flesh into another bone? but he saw man could not complaine of the want of that bone , which hee had so multiplied, so animated.

O God, wee can neuer be losers by thy changes, we haue nothing but what is thine, take from

VS

vs thine own, when thou wilt, we
are sure thou canst not but giue
vs better.

Paradise.

MAN could no sooner see,
then hee saw himselfe hap-
pie: His eye-sight and reason
were both perfect at once, and
the objects of both were able to
make him as happy as he would,
when he first opened his eies, he
saw heauen aboue him, earth vn-
der him, the creatures about him,
God before him, hee knew what
all these things meant, as if he had
been long acquainted with them
all: He saw the heauens glorious,
but

but farre off, his maker thought it requisite to fit him with a paradise neerer home. If God had appointed him immediatly to heaven, his body had beene superfluous; It was fit his body should bee answered with an earthen image of that heaven which was for his soule: Had man bin made only for contemplation, it would haue serued as well to haue been placed in some vast desert, on the top of some barren mountaine; But the same power which gaue him an hart to meditate, gaue him hands to worke; and work fit for his hands; Neither was it the purpose of the Creator that man should but liue: mesure may stand with innocence; he that reioyced to see al he had made to be good, reioy-

reioyceth to see all that hee had made to be well; God loues to see his creatures happy ; Our lawfull delight is his: they know not God that thinke to please him with making themselues miserable.

The Idolaters thought it a fit seruice for *Baal* to cut and launce themselues ; neuer any holy man lookt for thanks from the true God by wronging himselfe. Eue-ry earth was not fit for *Adam*, but a Garden ; a Paradise : What excellent pleasures, and rare varieties haue men found in gardens planted by the hands of men? And yet all the world of men cannot make one twig, or leafe, or spire of grasse : When hee that made the matter vndertakes the
fa-

fashion, how must it needs be beyond our capacity excellent? No herb, no flower, no tree was wanting there, that might bee for ornament or vse; whether for sight, or for sent, or for tast. The bounty of God wrought further then to necessity: euen to comfort and recreation: Why are we niggardly to our selues when God is liberrall? But for all this; if God had not there conuersed with man, no abundance could haue made him blessed.

Yet beholde that which was mans store house, was also his workehouse; His pleasure was his taske, Paradise serued not onely to feed his senses, but to exercise his hands: If happineffe had consisted

sifted in doing nothing, man had not beene employed ; All his delights could not haue made him happy in an idle life. Man therefore is no sooner made, then he is set to worke : Neither greatnesse nor perfection can priuiledge a foulded hand ; Hee must labour because hee was happy ; how much more we, that we may bee ? This first labor of his was as without necessity, so without paines, without wearinesse ; how much more cheerefully wee goe about our businesse, so much neerer we come to our Paradise :

Neither did these trees affoord him onely action for his hands, but instruction to his heart, for here he saw Gods sacraments
grow

grow before him ; All other trees had a naturall vse ; these two in the midst of the Garden , a spirituall ; Life is the act of the soule , knowledge the life of the soule ; the tree of knowledge , and the tree of life then , were ordained as earthly helps of the spirituall part : Perhaps he which ordained the ende , immortality of life , did appoint this fruit as the meanes , of that life ; It is not for vs to inquire after the life wee had ; and the meanes we should haue had , I am sure it serued to nourish the soule by a liuely representation of that liuing tree , whose fruite is eternall life , and whose leaues serue to heale the nations .

O infinite mercy , man saw his
Sai-

Sauour before him ; ere hee had need of a Sauour , hee saw in whom hee should recouer an heavenly life , ere hee lost the earthly ; but after man had tasted of the tree of knowledge ; hee might not taste of the tree of life ; That immortall food was not for a mortall stomacke : Yet then did he most sauour that inuisible tree of life, when he was most restrayned from the other.

O Sauour , none but a sinner can relish thee: My tast hath bin enough seasoned with the forbidden fruit, to make it capable of thy sweetnesse ; Sharpen thou as well the stomacke of my soule by repenting as by beleeuing , so shall I eate in despight of A-
dam,

Adam, liue for euer. The one tree was for confirmation ; the other for tryall , one shewed him what life hee should haue , the other what knowledge hee should not desire to haue: Alas, he that knew al other things, knew not this one thing, that he knew enough: how Diuine a thing is knowledge, whereof euen innocencie it selte is ambitious? Satan knew what he did, If this bayt had beene gold, or honour, or pleasure, man had contemned it, who can hope to auoide error , when euen mans perfection is mistaken? He lookt for speculatiue knowledge , hee should haue looked for experimentall: he thought it had beene good to know euill : Good was large enough to haue perfected his
his

his knowledge, and therein his blessednesse.

All that God made was good, and the maker of them much more good ; they good in their kinds, hee good in himselfe. It would not content him to know God, and his creatures, his curiosity affected to know that which God neuer made, euill of sin, and euill of death, which indeed himselfe made, by desiring to know them; now we know well euill enough & smart with knowing it. How dear hath this lesson cost vs that in some cases it is better to be ignorant; And yet do the sons of *Eue* inherit this saucy appetite of their grandmother ; How many thousand soules miscarry with

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the

the presumptuous affectation of forbidden knowledge :

O God, thou hast revealed more then we can know, enough to make vs happy, teach me a sober knowledge and a contented ignorance.

Paradise was made for man, yet there I see the serpent ; what maruell is it if my corruption find the serpent in my closet, in my table, in my bed, when our holie parents found him in the midst of Paradise : no sooner is he entred but he tempteth, hee can no more bee idle, then harmlesse, I doe not see him at any other tree ; hee knew there was no danger in the rest, I see him at the tree

tree forbidden. How true a serpent is he in euery point ; In his insinuation to the place ; in his choyce of the tree , in his assault of the woman, in his plausiblenes of speech to auoid terror, in his question to moue doubt, in his reply to work distrust, in his protestation of safety, in his suggestion to enuy and discontent, in his promise of gaine.

And if hee were so cunning at the first, what shall wee thinke of him now, after so many thousand yeares experience ? Onely thou, (O God) and these Angels that see thy face are wiser then hee ; I doe not aske why, when hee left his goodnesse, thou didst not bereaue him of his skill ? Still thou

wouldst haue him an Angell,
though an euill one , And thou
knowest how to ordaine his craitt
to thine owne glory; I do not de-
fire thee to abate of his subtilty ,
but to make me wise ; Let me beg
it without presumption , make
me wiser then *Adam* ; euen thine
image which he bore, made him
not (through his owne weaknes)
wise enough to obey thee ; thou
offeredst him al fruits, and restrai-
nedst but one ; Satan offered him
but one and restrained not the
rest; when he chose rather to bee
at Satans feeding then thine , it
was iust with thee to turne him
out of thy gates, with a curse: why
shouldest thou feede a rebell at
thine owne boord?

And yet wee transgresse daily,
and

and thou shuttest not heauen against vs: how is it that wee find more mercy then our forefathers? His strength is worthy of feuerity, our weaknesse finds pittie. That God from whose face he fled in the garden, now makes him with shame to flye out of the garden: those Angels that should haue kept him, now keep the gates of Paradise against him; It is not so easie to recouer happinesse, as to keepe it, or leese it: Yea the same cause that droue man from Paradise, hath also withdrawne paradise from the world.

That fiery sword did not defend it against those waters wherwith the sins of men drow-

ned the glory of that place : neither now do I care to seek where that paradise was which we lost, I know where that Paradise is, which we must care to seeke ; and hope to finde ; As man was the image of God , so was that earthly Paradise an image of heauen ; both the images are defaced, both the first paterns are eternall: *Adam* was in the first , and stayed not ; In the second , is the second *Adam* which saide , *This day shalt thou be with mee in Paradise.* There was that chosen vessell , & heard, and saw what could not bee expressed , by how much the third heauen exceeds the richest earth, so much doth that Paradise where wee aspire exceed that which we haue lost.

Cain

Cain and Abell.

LOoke now (O my soule) vpon the two first brethren, perhaps twins; and wonder at their contrary dispositions and estates: If the priuiledges of nature had beene worth any thing, the first borne child should not haue bin a reprobate.

Now that wee may ascribe all to free grace; the elder is a murderer, the yonger a saint, though goodnesse may bee repaired in our selues, yet it cannot bee propagated to ours: Now might *Adam* see the image of himselfe in *Cain*, for after his owne image begot hee him, *Adam* slew

his posterity, *Cain* his brother, we are too like one another in that wherein we are vnlike to God: Euen the cleereſt grain ſends forth that chaffe from which it was fanned, ere the ſowing; yet is this *Cain* a poſſeſſion, the ſame *Eue* that miſtooke the fruit of the garden, miſtooke alſo the fruit of her owne body, her hope deceiued her in both; ſo, many good names are ill beſtowed; and our comfortable expectations in earthly things do not ſeldome diſappoint vs, doubtleſſe their education was holy; For *Adam* though in *Paradiſe* hee could not bee innocent, yet was a good man out of *Paradiſe*; his ſinne and fall now made him circumſpect, and ſince hee ſaw that his act had bereaued them

them of that image of God which he once had for them, hee could not but labour by all holy inducements to repayre it in them. That so his care might make a mends for his trespasse: How plaine is it, that euen good breeding cannot alter destiny? That which is crooked can none make straight, who would thinke that brethren, and but two brethren: should not loue each other, Dispersed loue growes weake, and fewnesse of objects vseth to vnite affections: It but two brothers bee left aliue of many, they thinke that the loue of all the rest should suruiue in them; and now the beames of their affection are so much the hotter, because they reflect mutually in a right line vppon each other;

ther: yet behold, here are but two brothers in a world ; and one is the butcher of the other. Who can wonder at dissensions amongst thousands of brethren, when he sees so deadly opposition betwixt two, the first roots of brotherhood: who can hope to live plausibly and securely amongst so many *Cains*, when hee sees one *Cain* the death of one *Abel*? The same diuell that set enmity betwixt man and god; sets enmity betwixt man and man, and yet God said; I will put enmity betweene thy seed and her seed, our hatred of the serpent and his seed is from God: Their hatred of the holy seed is from the serpent; Behold here at once, in one person the seed of the woman and of the
the

the serpent, *Cains* naturall parts are of the woman ; his vitious qualities of the serpent ; The woman gaue him to bee a brother, the serpent to be a manslayer, all vncharitablenesse, all quarrels are of one author : we cannot entertaine wrath, and not giue place to the Diuell. Certainly, so deadly an act must needs bee deeply grounded.

What then was the occasion of this capitall malice? *Abels* sacrifice is accepted ; what was this to *Cain*? *Cains* is reiecte; what could *Abel* remedy this? Oh enuie ; the corrasive of all ill minds ; and the root of all desperate actions : the same cause that moued Satan to tempt the first man , to destroy him-

himselfe, and his posterity, the same moues the second man to destroy the third:

It should haue beene *Cains* ioy to see his brother accepted; It should haue bene his sorrow, to see that himselfe had deserued a reiection, his brothers example should haue excited, and directed him: Could *Abel* haue stayed Gods fire from descending? Or should he (if he could) reiect Gods acceptation, and displease his maker, to content a brother? Was *Cain* euer the farther from a blessing, because his brother obtained mercy? How proud and foolish is malice? which growes thus mad, for no other cause, but because God, or *Abel* is not lesse good

good; It hath beene an olde and happy danger to be holy; Indifferent actions must bee carefull to auoide offence; But I care not what diuell or what *Cain* bee angry that I doe good, or receiue good.

There was neuer any nature without enuy; Euery man is born a *Cain*; hating that goodnes in another, which hee neglected in himselfe; There was neuer enuie that was not bloody; for if it eat not anothers hart, it will eat our owne, but vnlesse it be restrained it will surely feed it selfe with the blood of others, oft times in act, alwaies in affection. And that God which (in good) accepts the will for the deed, condemns the will

will for the deed in euill. If there be an euill heart, there will bee an euill eye, and if both these, there will be an euill hand

How earely did Martyrdome come into the world? The first man that died, died for religion; who dare measure Gods loue by outward euent, when hee sees wicked *Cain* standing ouer bleeding *Abel*; whose sacrifice was first accepted, and now himselte is sacrificed. Death was denounced to man as a curse; yet behold it first lights vppon a Saint, how soone was it altered by the mercy of that iust hand which inflicted it? If death had beene euill, and life good; *Cain* had beene flaine, and *Abel* had suruiued, now that it begins

gins with him that God loues, O death where is thy sting?

Abel sayes nothing, his blood cries : Euery drop of innocent blood hath a tongue, and is not onely vocall, but importunate, what a noise then did the blood of my Sauour make in heauen, who was himselfe the shepheard and the sacrifice ; The man that was offered, and the God to whome it was offered; The spirit that herd both saies, it spake better things then the blood of *Abel*; *Abels* blood called for reuenge his for mercy ; *Abels* pleaded his owne innocency, his, the satisfaction for all the beleeuing world: *Abels* procured *Cains* punishment, his, freed all repentant souls from punish-

punishment, better things indeed, then the blood of *Abel*. Better, and therefore that which *Abels* blood said, was good: It is good that God should bee auenged of sinners, Execution of iustice vpon offenders, is no lesse good, then rewards of goodnes.

No sooner doth *Abels* blood speake vnto God, then God speaks to *Cain*; There is no wicked man to whom God speakes not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquiry, yet such an enquiry as would inter an accusation, God loues to haue a sinner accuse himselfe, and therefore hath he set his deputy in the brest of man, neither doth God
loue

loue this , more then nature abhors it: *Cain* answers stubbornly : The very name of *Abel* wounds him no lesse , then his hand had wounded *Abel*: Consciences that are without remorse , are not without horror: wickednes makes men desperate ; the murderer is angry with God, as of late for accepting his brothers oblation , so now for listening to his blood.

And now he dares answer God with a question , Am I my brothers keeper? where he should haue said , am not I my brothers murderer. Behold he scorneth to keep whom he feared not to kill, Good duties are base and troublesome to wicked minds, whiles euen violences of euill are pleasant , Yet
E this

this miscreant which neither had grace to auoid his sinne , nor to confesse it, now that he is conuinc-
ced of sinne, and cursed for it, how
he howleth, how he exclaimeth?
Hee that cares not for the act of
his sinne, shall care for the smart
of his punishment. The damned
are weary of their torments , but
in vaine. How great a madnesse is
it to complaine too late ; He that
would not keepe his brother , is
cast out from the protection of
God; he that feared not to kill his
brother, feares now , that who so-
euer meets him will kill him. The
troubled conscience proiecteth
fearefull things, and sin makes e-
uen cruell men cowardly : God
saw it was too much fauour for
him to dye : he therfore wils that
which

which *Cain* wils ; *Cain* would liue ;
It is yeelded him , but for a curse,
how oft doth God heare sinners
in anger ? Hee shall liue , banished
from God , carying his hell in his
bosome , and the brand of Gods
vengeance in his forehead , God
reiects him , the earth repines at
him , men abhorre him ; himsele
now wishes that death which he
feared , and no man dare pleasure
him with a murder ; how bitter is
the end of sin , yea without end ;
still *Cain* finds that he killed him-
sele more then his brother , wee
should neuer sin if our foresight
were but as good as our sence ;
The issue of sin would appeare a
thousand times more horrible ,
then the act is Pleasant.

E 2

The

The Deluge.

THe world was grown so foul with sin, that God saw it was time to wash it with a flood. And so close did wickednes cleave to the authors of it, that when they were washt to nothing, yet it would not off, yea so deepe did it sticke in the very graine of the earth; that God saw it meet to let it soke long vnder the waters. So vnder the Law, the very vessels that had touched vncleane water must either be rinsed, or broken, Mankind began but with one, and yet he that saw the first man, liued to see the earth peopled with a world of men, yet men
grew

grew not so fast as wickednes, one man could soone and easily multiply a thousand sins, neuer man had so many children, so that when there were men enough to store the earth, there were as many sins as would reach vp to heauen, whereupon the waters came downe from heauen, and swelled vp to heauen againe, If there had not been so deepe a deluge of sin, there had beene none of the waters: From whence then was this superfluity of iniquity? Whence, but from the ynequall yoke with Infidels? These mariages did not beget men, so much as wickednesse; from hence religious husbands both lost their piety, and gained a rebellious and godlesse generation.

E 3

That

That which was the first occasion of sinne, was the occasion of the increase of sinne, A woman seduced *Adam*, women betray these sons of God, the beauty of the apple betrayd the woman, the beauty of these women betrayd this holy seed, *Eue* saw and lusted, so did they, this also was a forbidden fruit, they lusted, tasted, sinned, died; the most sins begin at the eyes, by them commonly Satan creeps into the hart that soule can neuer bee in safety that hath not couenanted with his eyes.

God needed not haue giuen these men any warning of his iudgement, They gaue him no warning of their sins, no respite:
yet

yet that God might approue his mercies to the very wicked; hee giues them an hundred & twenty yeares respite of repenting, how loath is God to strike, that threats so long, hee that delights in reuenge, surprises his aduersary, whereas hee that giues long warnings desires to be preuented if we were not wilfull, we should neuer smart.

Neither doth hee giue them time onely, but a faithful teacher. It is an happy thing when hee that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His businesse in building the Arke was a reall sermon to the world, wherein at once were taught mercy and life

to the beleuers; and to the rebellious destruction.

Mee thinks I see those monstrous sonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that strange worke; whether hee meane to saile vpon the dry land. To whom when he reports Gods purpose, and his, they go away laughing at his idlenes, and tell one another, in sport, that too much holinesse hath made him mad: yet cannot they al flout *Noah* out of his faith, he preaches and builds and finishes. Doubtles more hands went to this work than his: many a one wrought vpon the Arke, which yet was not saued in the Arke. Our outward works cannot saue

VS

vs without our faith, wee may helpe to saue others, and perish our selues: what a wonder of mercy is this that I here see? One poor family called out of a world, and as it were eight graines of corne fanned from a whole barne full of chaffe: one hypocrite was saued with the rest, for *Noahs* sake, not one righteous man was swept away for companie; For these few was the earth preserved still vnder the waters; and all kinds of creatures vpon the waters; which else had been all destroyed. Still the world stands, for their sakes, for whom it was preserved; Else fire should consume that, which could not be cleansed by water.

This difference is strange; I see
the

the sauageſt of all creatures, lions tygers; beares by an inſtinct from God come to ſeeke the Arke, (as we ſee Swine foreſeeing a ſtorme, run home crying for ſhelter; men I ſee not; Reason once debauched is worſe then brutiſhneſſe : God hath uſe even of theſe fierce and cruell beaſts, and glorie by them, even they being created for man, muſt liue by him, though to his puniſhment: how greatly do they offer & ſubmit themſelues to their preſeruer; renewing that obedience to this repairer of the world which, they before ſin, yeelded to him that firſt ſtored the world: He that ſhut them into the Arke when they were entred, ſhut their mouths alſo while they did enter. The Lions faune vpon No-
ah,

ah, and *Daniel*; What hart cannot the maker of them mollifie?

The vnclean beasts God would haue to liue, the cleane to multiplie; and therefore hee sends to *Noah* seauen of the cleane, of the vncleane two: He knew the one would annoy man with their multitude, the other would enrich him; Those things are worthe of most respect which are of most vse.

But why seven? Surely that God that created seuen daies in the week, and made one for himselfe; did heere preferue of seuen cleane beasts, one for himselfe, for Sacrifice: He giues vs sixe for one in earthly things, that in spirituall

rituall we should be all for him.

Now the day is come, all the guests are entred, the Ark is shut, and the windowes of heauen opened: I doubt not but many of those scoffers, when they saw the violence of the waters descending, and ascending, according to *Noahs* prediction, came wading middle-deep vnto the Ark, and importunately craued that admittance, which they once denied. But now, as they formerly reiected God, so are they iustly reiected of God: Ere vengeance begin, repentance is seasonable; but if iudgement bee once gone out, wee cry too late; while the Gospell solicites vs, the doores of the Arke are open; if wee neglect the time of grace, in vaine shal we seeke

seeke it with teares, God holds it
no mercy to pittie the obstinate.
Others more bolde then they,
hope to ouer-runne the iudge-
ment, and climbing vp to the hye
mountaines looke downe vppon
the waters, with more hope then
feare: and now when they see
their hils become Ilands, they
climbe vp into the tallest trees
there with palenes and horror at
once looke for death, & study to
auoid it, whom the waues ouer-
take at last halfe dead with famin
and halfe with fear. Lo now from
the tops of the mountaines they
descrie the Ark floting vpon the
waters, and beholde with enuy
that which before they beheld
with scorne.

In vain doth he flie whom God
pur-

pursues. There is no way to flie from his iudgements, but to flie to his mercy by repenting. The faith of the righteous cannot bee so much derided, as their successe is magnified: How securely doth *Noah* ride out this vprere of heauen, earth, and waters? He heares the powring downe of the raine aboue his head, the shrieking of men, and roaring, and bellowing of beasts, on both sides him, the raging and threats of the waues vnder him, hee saw the miserable shifts of the distressed vnbelieuers; and in the meane time sits quietly in his drye Cabin, neither feeling nor fearing euill, he knew that he which owed the waters, would steere him, that hee who shut him in, would preserue him.

How

How happy a thing is faith?
What a quiet safety, what an hea-
uently peace doth it worke in the
soule, in the midst of all the inun-
dations of euill?

Now when God had fetcht a-
gaine all the life which he had gi-
uen to his vnworthy creatures,
and reduced the world vnto his
first forme wherein waters were
ouer the face of the earth, it was
time for a renouation of al things
to succeed this destruction; To
haue continued this deluge long,
had beene to punish *Noah*, that
was righteous; After fourty daies
therefore, the heauens cleare vp,
after 150. the waters sink downe:
How soone is God weary of
punishing, which is neuer wea-
ry

ry of blessing; yet may not the Arke rest suddenly, If we did not stay som-while vnder Gods hand we should not know how sweete his mercy is, and how great our thankfulness should bee, The Arke though it was *Noahs* fort against the waters, yet it was his prison, he was safe in it, but pent vp; hee that gaue him life by it, now thinks time to giue him liberty out of it.

God doth not reueale all things to his best seruants, beholde hee that tolde *Noah* 120. yeares before, what day he should go into the Arke, yet foretels him not now in the Arke what day the Arke should rest vpon the hils, and hee should goe forth; *Noah* there-

therefore sends out his intelligencers, the Rauen, and the Doue: whose wings in that vaporious ayre might easily descry further then his sight: The Rauen of quicke sent, of grosse feede, of rough constitution, no foule was so fit for discouery; the likeliest things alwaies succeed not; Hee neither will venter farre into that solitary world for feare of want, nor yet come into the Arke for loue of liberty; but hovers about in vncertainties. How many carnall minds flye out of the Arke of Gods Church; and imbrace the present world: rather choosing to feed vpon the vnsauory carcasses of sinfull pleasures; then to be restrained within the strait lists of Christian obedience.

F

The

The Doue is sent forth, a foule,
both swift and simple. She like a
true citizen of the Arke, returnes;
and brings faithfull notice; of the
continuance of the waters by her
restlesse and empty returne ; by
her Oliue leafe, of the abatement:
how woorthy are those messen-
gers to be welcome , which with
innocence in their liues , bring
glad tidings of peace, and saluati-
on in their mouthes?

Noah reioyces, and beleeues; yet
still hee waites seuen daies more:
It is not good to deuoure the fa-
uours of God too greedily ; but
so take them in, that wee may di-
gest them: oh strong faith of *No-
ah* that was not weary with this
delay ; some man would haue so
longed

longed for the open ayre after so long closenes, that vpon the first notice of safety hee would haue vncouered, and voyded the Ark; *Noah* stayeres seuen daies ere hee will open; and well neere two moneths ere hee will forsake the Arke; and not then, vnlesse God that commanded to enter, had bidden him depart. There is no action good without faith: no faith without a word. Happy is that man which in all things (neglecting the counsels of flesh & blood) depends vpon the commision of his maker.

FINIS.



Contemplations.

THE SECOND BOOKE.

[*Noah.*

Babel.

[*Abraham.*

Isaac sacrificed.

[*Lot and Sodom.*

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Samuel Macham, and are to be sold at his
Shop in Pauls Church-yard at the
signe of the *Bull-head*.

1 6 1 2.

GOOD



TO THE RIGHT
Honourable the LORD
STANHOPE one of
*his Maiesties most Honou-
rable priuy Counsell,*
All grace and hap-
pinesse.



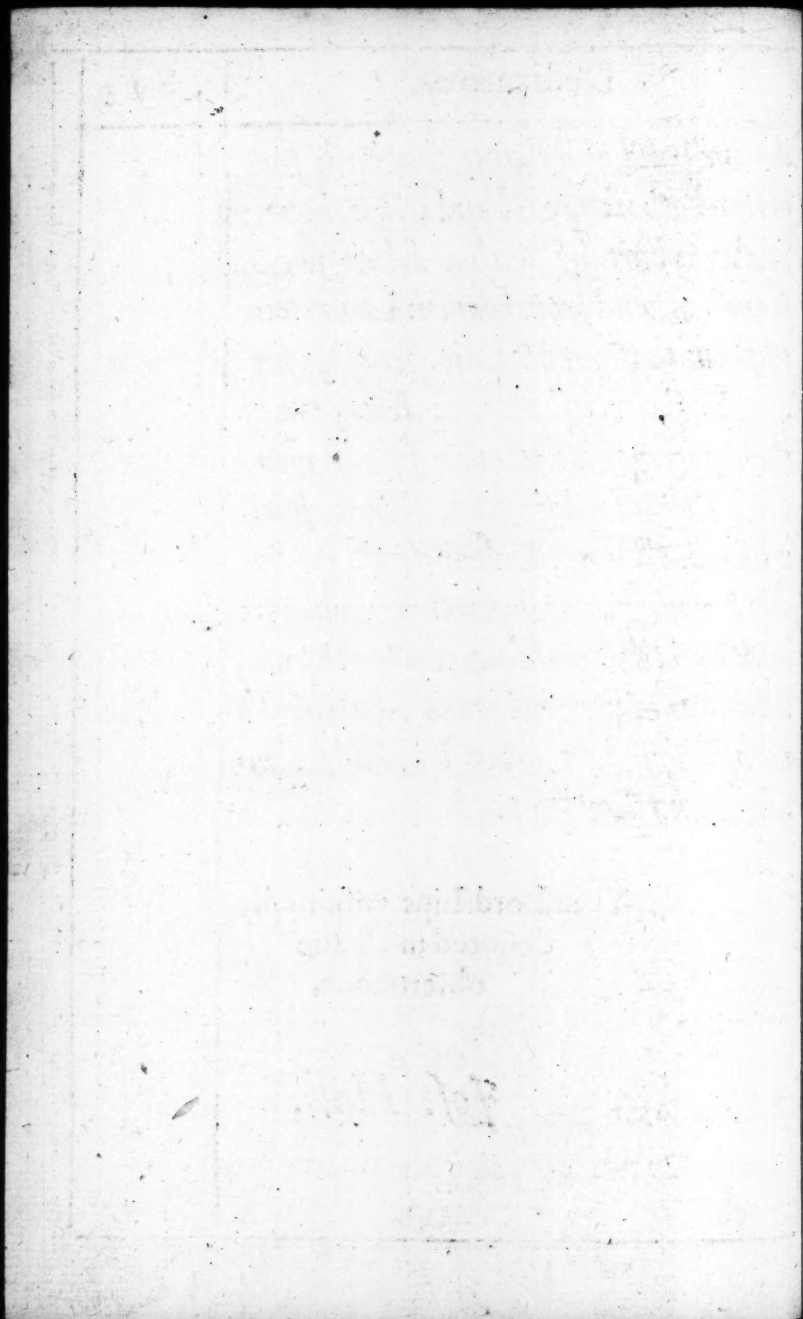
RIGHT Honourable: I
durst appeale to the iudg-
ment of a carnall Reader
(let him not bee preiudi-
cate) that there is no history so pleasant
as the sacred ; set aside the maiestie of
the inditer ; none can compare with it,
for the Magnificence and Antiquity of
the matter, the sweetnesse of compiling,
F 4 the

the strange variety of memorable occurrences: And if the delight bee such, what shal the profit be esteemed of that which was written by God for the salvation of men: I confesse no thoughts did euer more sweetly steale me and time away, then those which I haue employed in this subiect, and I hope none can equally benefit others, for if the meere relation of these holy things bee profitable, how much more when it is reduced to use: This second part of the world repaired, I dedicate to your Lordship, wherein you shall see Noah as weak in his Tent, as strong in the Arke, an vnglorious Ion reserued from the Deluge to his Fathers curse: modest piety rewarded with blessings, the building of Babell, begun in pride, ending in confusion. Abrahams faith, feare, obedience, Isaac bound vpon the Altar vnder

der the hand of a Father that bath forgotten both nature, and all his hopes; Sodom burning with a double fire, from hell, and from heauen: Lot rescued from that impure Citie, yet after finding Sodom in his caue: Euery one of these passages is not more full of wonder, then of edification. That spirit which bath penned all these things for our learning, teach vs their right vse: and sanctifye these my vnworthy meditations to the good of his Church. To whose abundant grace I humbly commend your Lordship.

Your Lordships vnfaignedly
deuored in all due
obseruance.

Jos. Hall.





THE SECOND BOOKE.

Noah.



O sooner is NOAH
come out of the Ark,
but hee builds an Al-
tar: not an house for
himselfe, but an Altar to the Lord:
Our faith will euer teach vs to
preferre God to our selues; delay-
ed thankfulnessse is not woorthy
of acceptation, Of those few crea-
tures that are least, God must
haue some; they are all his, yet his
good-

goodnesse will haue man know, that it was he, for whose sake they were preserued ; It was a priuiledge to those very bruit creatures that they were saued from the waters, to be offered vp in fire vnto God ; what a fauour is it to men to bee reserued from common destructions, to be sacrificed to their maker, and redeemer.

Lo this little fire of *Noah*, through the vertue of his faith, purged the world, and ascended vp into those heuens from which the waters fell, and caused a glorious raine-bow to appeare therein for his security: All the sins of the former world were not so vnfauoury vnto God, as this smoke was pleasant. No perfume can bee so
sweet

sweete as the holy obedience of the faithfull. Now God that was before annoyed with the ill sauer of sinne, smells a sweet sauer of rest: Behold heere a new and second rest: First God rested from making the world, now hee rests from destroying it: Euen while we cease not to offend, hee ceases from a publique reuenge.

His worde was enough; yet withall hee giues a signe; which may speake the trueth of his promise to the very eies of men, thus he doth still in his blessed Sacraments, which are as reall words to the soule: The raine-bow is the pledge of our safety; which euen naturally signifies the ende of a showre; all the signes of Gods institution.

stitution are proper, and significant.

But who would looke after all this to haue found righteous *Noah* the Father of the new world, lying drunken in his tent? Who could thinke that wine should ouerthrow him that was preserued from the waters? That hee who could not bee tainted with the sinfull examples of the former world, should begin the example of a new sinne of his owne? What are wee men, if wee bee but our selues? While God vpholds vs, no temptation can moue vs, when he leaues vs, no temptation is too weake to ouerthrow vs? What liuing man had euer so noble proofes of the mercy, of the iustice

stice of God? Mercy vpon himselfe, iustice vpon others: What man had so gracious approbation from his maker: behold hee of whom in an vncleane world God said. Thee onely haue I found righteous, proues now vncleane, when the world was purged: The preacher of righteousness vnto the former age, the King, Priest, and Prophet of the world renewed is the first that renues the sins of that world which he had reprobued, and which he saw condemned for sinne: Gods best children haue no fence for sinnes of infirmitie: Which of the Saints haue not once done that, wherof they are ashamed? God that lets vs fall knows how to make as good vse of the sins of his holy ones as of their

their obedience : If wee had not such patterns, who could choole but despaire at the sight of his finnes?

Yet we find *Noah* drunken but once, one act can no more make a good heart vnrighteous, then a trade of sinne can stand with regeneration, but when I looke to the effect of this sin, I can not but blush and wonder; Lo this sinne, is worse then sinne; Other finnes moue shame but hide it, this displays it to the world, *Adam* had no sooner sinned, but he saw and abhord his owne nakednes, seeking to hide it euen with bushes.

Noah had no sooner sinned, but hee discouers his nakednesse, and

& hath not so much rule of himself, as to be ashamed, one houres drunkennes bewraies that which more then 600. years sobriety had modestly concealed; he that giues himself to wine, is not his owne: what shall we thinke of this vice, which robs a man of himselfe, and layes a beast in his roome? *Noahs* nakednes is seene in wine, it is no vnusuall quality in this excesse, to disclose secrets; drunkennes doth both make imperfections, & shew those wee haue, to others eyes, so would God haue it, that we might be double ashamed, both of those weakneses which we discover, & of that weakenes which mooued vs to discover. *Noah* is vncouered; but in the midit of his owne tent: It had beene sinfull though

G

no

no man had seene it: vnknowne
sins haue their guilt and shame,
and are iustly attended with
knowne punishments. Vngrati-
ous *Cham* saw it and laughed, his
Fathers shame should haue been
his; the deformity of those parts
from which hee had his beeing;
should haue begotten in him a
secret horror, and dejection, how
many gracelesse men make sport
at the causes of their humiliation.
Twise had *Noah* giuen him life,
yet neither the name of a Father,
and preseruer, nor age, nor vertue
could shield him from the con-
tempt of his owne.

I see that euen Gods Arke may
nouriish monsters: some filthy
roades may lie vnder the stones
of

of the Temple, God preserues
some men in iudgement, better
had it beene for *Cham* to haue pe-
rished in the waters, then to liue
vnto his Fathers curse. Not con-
tent to be a witnesse of this filthy
sight; he goes on to bee a proclai-
mer of it. Sinne doth ill in the eye
but worse in the tongue: As all sin
is a work of darkenes, so it should
bee buried in darkenesse. The re-
port of sin is oft-times as ill, as the
commisison; for it can neuer bee
blazoned without vncharitable-
nesse; seldome without infection;
Oh the vnnaturall and more then
Chammish impiety of those sons
which reioyce to publish the na-
kednesse of their spirituall parents
euen to their enemies.

Yet it was well for *Noah* that

Cham could tell it to none but his owne ; and those, gracious and dutifull sonnes. Our shame is the lesse if none know our faults but our friends. Behold how loue couereth sinnes, these good sonnes are so farre from going forward to see their fathers shame, that they goe backward to hide it, The cloake is laide on both their shoulders, they both go back with quall paces, and dare not so much as looke backe lest they should vnwillingly see the cause of their shame, and will rather aduenture to stumble at their fathers body then to see his nakednesse : How did it greeue them to thinke that they which had so oft come to their holy father with reuerence must now in reuerence turn their
backes

backes vpon him; and that they must now cloath him in pittie, which had so often clothed them in loue; And which addes more to their duty, they couered him, and saide nothing. This modest sorrow is their praise, and our example; The sins of those wee loue and honor, we must heare of with indignation; fearfully and vnwillingly beleeeue, acknowledge with griefe and shame, hide with honest excuses, and bury in silence.

How equal a regard is this both of piety and disobedience? because *Cham* sinned against his Father, therefore he shall be plagued in his children; *Iapheth* is dutifull to his Father, and finds it in his

posterity. Because *Cham* was an ill sonne to his Father, therefore his sonnes shall be seruans to his brethren, because *Japheth* set his shoul-
der to *Sems*, to beare the cloake of shame, therefore shall *Japheth* dwell in the tents of *Sem*, partaking with him in blessing, as in duty. When we doe but what wee ought, yet God is thankfull to vs; and rewards that which wee should sin if we did not: who could euer yet shew mee a man rebelliously vndutifull to his parents that hath prospered in himselfe, and his seed?

Ba-

Babel.

HOW soone are men and sins multiplied? within one hundred yeeres the world is as full of both, as if there had beene no deluge. Though men could not but see the fearefull monuments of the ruine of their Ancestors, yet how quickly had they forgotten a flood? Good Noah liued to see the world both populous, and wicked again. And doubtes oft-times repented to haue beene the preseruer of some whom hee saw to traduce the vices of the former world, to the renewed: It could not but grieue him to see the destroyed giants reuine out

of his own loyns, and to see them
of his flesh and bloud tirannise o-
uer themselves. In his sight Nim-
rod casting off the awe of his holy
grandfather, grew imperious and
cruell, and made his owne kins-
men seruants. How easie a thing
it is for a great spirit to bee the
head of a faction; when euen bre-
thren will stoop to seruitude; And
now when men are combined to-
gether, euill and presumptuous
motions finde encouragement in
multitudes; and each man takes a
pride in seeming forwardest, wee
are the cheerfuller in good when
wee haue the assistance of com-
pany, much more in sinning, by
how much we are more prone to
euill then good. It was a proud
word (Come let vs build vs a ci-
tie

tie and a towre whose top may reach to heauen.)

They were newly come down from the hils vnto the plains, and now thinke of raising vp an hill of building in the plaine, when their tents were pitched vpon the mountains of Armenia they were as neere to Heauen as their towre could make them; but their ambition must needs aspire to an height of their owne raising. Pride is euer discontented; and stil seeks matter of boasting in her owne workes.

How fondly doe men reckon without God, Come let vs build; As if there had beene no stop but in their own will: As if both earth
and

and time had beene theirs : Still doe all naturall men build *Babell* ; forecasting their owne plots so resolutely, as if there were no power to countermand them : It is iust with God that peremptory determinations seldome prosper : Whereas those things which are fearefully and modestly vndertaken, commonly succeed.

Let vs build vs a city, if they had taken God with them it had bin commendable, establishing of societies is pleasing to him that is the God of order : But a towre whose top may reach to Heauen, was a shamefull arrogance, an impious presumption ; who would thinke that wee little Ants that creepe vpon this earth should
thinke

thinke of climbing vp to heauen,
by multiplying of earth?

Pride euer looks at higheft, the
first man would know as God,
these would dwell as God; coue-
tousnesse and ambition know
no limits. And what if they had
reacht vp to heauen, some hills
are as high as they could hope to
be, and yet are no whit the better;
no place alters the condition of
nature, an Angell is glorious,
though hee bee vpon earth; and
man is but earth though he be a-
boue the clouds: The neerer they
had beene to heauen the more
subiect should they haue been to
the violences of heauen; to thun-
ders, lightnings, and those other
higher inflammations, what had
this

beene but to thrust themselues into the hands of the reuenger of all wicked insolences? God loues that heauen should bee lookt at, and affected with all humble desires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherefore was all this? Not that they loued so much to bee neighbours to heauen, as to be famous vpon earth; It was not commodity that was heere sought, not safety, but glory: whither doth not thirst of fame cary men? whether in good or euil: It makes them seek to climbe to heauen, it makes them not fear to run down headlong to hell: Euen in the best things desire of praise stands in com-

competition with conscience, and brags to haue the more clients. One builds a Temple to *Diana* in hope of glory ; intending it for one of the great wonders of the world ; another in hope of fame burnes it. Hee is a rare man that hath not some *Babel* of his owne, whereon he bestowes paines and cost, onely to be talked of. If they had done better things in a vain-glorious purpose ; their act had beene accursed ; if they had built houses to God, if they had giuen almes to men, if they had sacrificed, prayed, liued well ; the intent poison sthe action ; but now both the act and the purpose are equally vain, and the issue is as vain as either.

God hath a speciall indignation

on at pride aboue all sins, and will
crosse our endenours not for that
they are euil (what hurt could be
in laying one bricke vppon ano-
ther?) but for that they are proud-
ly vndertaken : Hee could haue
hindered the laying of the first
stone ; and might as easily haue
made the trench for the founda-
tion, the graue of the builders :
But hee loues to see what wick-
ed men would doe ; and to let
fooles runne themselues out of
breath ; what monument should
they haue had of their own mad-
nesse, and his powerfull interrup-
tion, if the walls had risen to no
height? To stop them then in the
midst of their course, he meddles
not with either their hands, or
their feet, but their tongues ; not
by

by pulling them out, not by loosing their strings, not by making them say nothing, but by teaching them to say too much: Here is nothing varied but the sound of letters, even this frustrates the work, and befooles the workmen: How easie is it for God tenne thousand waies to correct and forestall the greatest projects of men? Hee that taught *Adam* the first words, taught them words that neuer were. One saies for bricke, the other looks him in the face, and wonders what hee commands, and how and why he speaks such words, as were neuer heard, and in stead thereof brings him mortar, returning him an answer as little vnderstood, ech chides with other, expressing his choler so, as
hee

hee onely can vnderstand himselfe: From heat they fall to quiet intreaties, but still with the same successe. At first euery man thinks his fellow mocks him, but now perceiuing this serious confusion their onely answere was silence, and ceasing, they could not come together, for no man could call them to be vnderstood; & if they had assembled nothing could be determined, because one could neuer attaine to the others purpose: No, they could not haue the honour of a generall dismissal, but each man leaues his trowell and station more like a foole then hee vndertooke it, so commonly actions begun in glory, shut vp in shame. All externall actions depend vpon the tongue,

no

No man can know others mind, if this bee not the interpreter; hence as there were many tounge giuen to stay the building of *Babel*, so there were as many giuen to build the new Ierusalem, the Euangelicall Church. How deare hath *Babel* cost all the world? At the first when there was but one language, men did spend their time in Arts; (so was it requisit at the first setling of the world, and so came early to perfection) but now we stay so long (of necessity) vpon the shel of tongues, that we can hardly haue time to chew the sweet kernell of knowledge: Surely men would haue growne too proud if there had beene no *Babel*: It fals out oft-times that one sinne is a remedy of a greater.

H

Di-

Diuision of tongues must needs slacken any worke: Multiplicitie of language had not bin giuen by the Holy ghost for a blessing to the Church, if the world had not beene before possessed with multiplicitie of languages, for a punishment: Hence it is that the building of our Sion rises no faster, because our tongues are diuided; Happy were the Church of God if we all spake but one language: Whiles wee differ, wee can build nothing but *Babel*; difference of tongues caused their *Babel* to cease, but it builds ours.

Abra-

Abraham.

IT was fit that he which should be the father and pattern of the faithful should be thoroughly tried for in a set copie euery fault is important, and may proue a rule of error : of ten trials which *Abraham* passed; the last was the sorest: No sonne of *Abraham* can hope to escape temptations, while hee sees that bosome in which hee desires to rest, so assaulted with difficulties. *Abraham* must leaue his countrey and kinred, and liue among strangers; The calling of God neuer leaues men, where it finds them, the earth is the Lords; and all places are alike to the wise and

H 2 faith-

faithfull: If Chaldea had not been grossely idolatrous; *Abraham* had not left it; no bond must tie vs to the danger of infection:

But whether must he go? To a place he knew not, to men that knew not him: it is enough comfort to a good man, wheresoeuer he is, that hee is acquainted with God, we are neuer out of our way while wee follow the calling of God. Neuer any man lost by his obedience to the highest: because *Abraham* yeelded, God giues him the possession of *Canaan*: I wonder more at his faith in taking this possession, then in leauing his owne; Beholde *Abraham* takes possession for that seed which he had not; which in nature hee was not

not like to haue; of that land where
of hee should not haue one foot,
wherein his seede should not bee
setled of almost fise hundred
yeres after, the power of faith can
preuent time ; and make future
things present ; If wee be the true
sonnes of *Abraham* we haue alrea-
dy (while wee sojourne heere on
earth) the possession of our land
of promise : while wee seeke our
country, we haue it.

Yet euen Canaan doth not af-
foord him bread, which yet hee
must beleene shall flow with milk
and hony to his seede: sense must
yeeld to faith, wo were vs, if wee
must iudge of our future estate by
the present, *Ægypt* giues releefe
to *Abraham*, when Canaan cannot

H 3

In

In outward things Gods enemies may fare better, then his friends : Thrise had *Ægypt* preserued the Church of God , in *Abraham* , in *Iacob* , in Christ ; God oft-times makes vse of the world for the behoofe of his ; though without their thanks ; as contrarily, he vses the wicked for scourges to his own inheritance, and burns them, because in his good they intended euill.

But what a change is this ? Hitherto hath *Sarah* bene *Abrahams* wife, now *Ægypt* hath made her his sister ; feare hath turned him from an husband to a brother ; No strength of faith can exclude some doubtings : God hath said, I will make thee a great nation , *Abra-*

Abraham saith, The Egyptians will kill me: He that liued by his faith, yet shrinketh, and sinneth. How vainely shall we hope to beleue without al feare, and to liue without infirmities? Some little aspersions of vnbeleefe cannot hinder the praise and power of faith; *Abraham* beleued, and it was imputed to him for righteousness; Hee that through inconsideratenesse doubted twise of his owne life, doubts not of the life of his seed, euen from the dead and dry wombe of *Sarah*, yet was it more difficult that his posterity should *Sarah*, then that *Sarahs* husband should liue in Aegypt: This was aboue nature, yet he beleeueth it; Sometimes the beleuer sticks at easie tryalls, and yet breakes
H 4 through

through the greatest temptations without feare : *Abraham* was older this promise and hope of a sonne; and stil the older, the more vncapable ; yet God makes him wait twenty five yeares for performance, no time is long to faith which hath learned to differre hopes without fainting and irkesomnesse.

Abraham heard this newes from the Angell, and laughed, *Sarah* heard it, and laughed; they did not more agree in their desire, then differ in their affection ; *Abraham* laughed for ioy ; *Sarah* for distrust, *Abraham* laughed because he beleued it would be so; *Sarah* because she beleued it could not be: the same act varies in the manner

ner of doing, and the intention of the doer, yet *Sarah* laught but within her selfe and is bewraied: How God can find vs out in secret sins; how easily did she now think, that he which could know of her inward laughter, could know of her conception, and now she that laughed and beleeued not, beleeueth and feareth.

What a liuely patterne doe I see in *Abraham* & *Sarah*, of a strong faith and weake, of strong in *Abraham* and weake in *Sarah*: Shee to make God good of his worde to *Abraham*, knowing her owne barrennesse, substitutes an *Hagar*, and in an ambition of seed, perswades to Poligamy. *Abraham* had neuer looked to obtaine the
pro-

promise by any other then a barren wombe, if his owne wife had not importunde him to take another : when our owne apparent meanes faile, weake faith is put to shifts ; and proiects strange deuises of her owne to attaine her end. She will rather conceiue by another wombe then bee childlesse : when she heares of an impossibility to nature, she doubreth , and yet hides her diffidence; and when she must belecue, seareth, because she did distrust : *Abraham* heares and beleuees and expects and reioyces; he saith not, I am old and weake; *Sarah* is olde and barren , where are the many nations that shall come from these withered loynes? It is enough to him that God hath said it , he sees not the means

meanes, he sees the promise. He knew that God would rather raise him vp seede from the very stones that hee trod vpon, then himselfe should want a large and happy issue.

There is no faith where there is neither meanes or hopes. Difficulties and impossibilities are the true objects of beleefe: Hereupon God adds to his name that which he would fetch from his loynes, and made his name as ample as his posterity: neuer any man was a looser by beleeuing: Faith is euer recompensed with glory.

Neither is *Abraham* content only to wait for God, but to smart for him; God bids him cut his
owne

owne flesh; he willingly sacrifices this parcell of his skin and blood, to him that was the owner of all: How glad he is to carry this painfull marke of the loue of his creator. How forward to seale this couenant with blood betwixt God and him, not regarding the forenesse of his body in comparison of the confirmation of his soule; The wound was not so grieuous as the signification was comfortable. For herein hee saw that from his loynes should come that blessed seed which should purge his soule from all corruption: well is that part of vs lost, which may giue assurance of the saluation of the whole; our faith is not yet sound, if it haue not taught vs to neglect paine for God, and more
to

to loue his Sacraments, then our
owne flesh.

Isaac sacrificed.

BVt all these are but easie tasks
of faith, all ages haue stood a-
mazed at the next: Not knowing
whether they should more won-
der at Gods command, or *Abra-*
hams obedience, many yeeres had
that good Patriarch waited for
his *Isaac*; now at last hee hath ioy-
fully receiued him, and that with
this gracious acclamation. *In Isaac*
shall thy seed bee called, and all nations
blest. Behold the son of his age,
the son of his loue, the son of his

ex-

expectation, hee that might not indure a mocke from his brother, must now indure the knife of his Father ; *Take thine onely sonne Isaac whome thou louest and get thee to the land of Moriah and offer him there for a burnt offering.*

Neuer any gold was tried in so hot a fire. Who but *Abraham* would not haue expostulated with God ? What ? Doth the God of mercies now beginne to delight in blood ? Is it possible that murder should become pietie ? Or if thou wilt needs take pleasure in an humane sacrifice, is there none but *Isaac* fit for thine Altar, none but *Abraham* to offer him ? Shall these hands destroy the fruit of mine owne loines ? Can I not be faithfull vnlesse I be
vn-

vnnaturall ? Or if I must needes
be the monster of all parents, will
not *Ismael* yet bee accepted ? O
God where is thy mercie, where
is thy iustice ? Hast thou giuen
me but one only sonne, and must
I now slay him ? Why did I wait
so long for him ? Why didst thou
giue him me ? Why didst thou
promise mee a blessing in him ?
What will the heathen say when
they shall heare of this infamous
massacre ? How can thy name,
and my profession escape a per-
petuall blasphemie ? With what
face shall I looke vpon my wife
Sarah, whose sonne I haue mur-
dered ? How shall shee intertaine
the executioner of *Isaac* ? Or who
will belecue that I did this from
thee ? How shall not all the world
spit

spit at his holy cruelty, and say there goes the man that cut the throat of his owne son. Yet if hee were an vngratious or rebellious child, his deserts might giue some colour to this violence, but to lay hands on so deare, so dutifull, so hopefull a sonne, is vncapable of all pretences.

But grant that thou which art the God of nature maist either alter or neglect it, what shall I say to the truth of thy promises? Can thy iustice admit contradictions; can thy decrees be changeable, canst thou promise & disappoint? Can these two stand together, *Isaac* shall liue to bee the father of nations; and *Isaac* shall now dye by the hand of his Father? when

Isaac

Isaac is once gone Where is my seed, where is my blessing? O God if thy commands and purposes be capable of alteration, alter this bloody sentence, and let thy first word stand.

These would haue beene the thoughts of a weake heart, But God knew that he spake to an *Abraham*, and *Abraham* knew that he had to doe with a God: Faith had taught him not to argue, but obey; In an holy wilfulnesse hee either forgets nature, or despises her, hee is sure that what God commands is good, that what he promises, is infallible, and therefore is carelesse of the means, and trusts to the end.

In matters of God, whosoeuer

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consults with flesh and blood shall neuer offer vp his *Isaac*, to God, there needs no counsellor when we know God is the commander; here is neither grudging nor deliberating, nor delaying: His faith would not suffer him so much as to be sorry for that hee must do. *Sarah* herselfe may not know of Gods charge, and her husbands purpose, lest her affection should haue overcome her faith; lest her weakenesse now grown importunate, should haue said, Disobey God any die. That which he must do, he will do, he that hath learned not to regarde the life of his son, had lerned not to regard the sorrow of his wife. It is too much tendernesse to respect the censures and constructions

ons of others, when we haue a direct word from God. The good Patriarch rises early, and addresse himselfe to his sad iourney. And now must he travell three whole daies to do this execution; and stil must *Isaac* be in his eye, whom all this while hee seemes to see bleeding vppon the pile of wood, which he carries; there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must be, is mitigated with speed, and aggrauated with delay: All this while if *Abraham* had repented him, hee had leisure to returne. There is no small triall, euen in the very time of tryall: now when they are come within sight of the chosen mountaine, the seruants are dismissed,

missed, what a deuotion is this that will abide no witness, hee will not suffer two of his owne vassals to see him do that, which soon after al the world must know he hath done, yet is not *Abraham* afraid of that piety, which the beholders could not see without horror, without resistance, which no eare could heare of without abomination. What stranger could haue indured to see the father carry the knife and fire, instruments of that death, which he had rather suffer then inflict? The son securely carrying that burden which must carry him.

But if *Abrahams* hart could haue knowne how to relent, that question of his deere, innocent and
re-

religious son had melted it into compassion, My father, behold the fire and the wood, but where is the sacrifice? I know not whether that word, My Father, did not strike *Abraham* as deep, as the knife of *Abraham* could strike his son: yet doth he not so much as thinke, (O miserable man that may not at once bee a sonne to such a God, and a father to such a sonne:) Still he persists, and conceales, and where he meant not, propheties, My sonne, God shall provide a lamb for the burnt offering:

The heauy tidings was loath to come forth, It was a death to *Abraham* to say what he must doe: Hee knows his owne faith to act

this, he knows not *Isaacs* to indure it, But now when *Isaac* hath helped to build the Altar, whereon he must be consumed; hee heares (not without astonishment) the strange command of God, the finall will of his Father: My sonne thou art the lambe which God hath prouided for this burnt offering; If my blood would haue excused thee, how many thousand times had I rather to giue thee my own life, then take thine Alas I am full of daies, and now of long liued not but in thee; Thou mightest haue preserued the life of thy father and haue comforted his death, but the God of vs both hath chosen thee; Hee that gaue thee vnto mee miraculously, bids me by an vnusuall meanes to returne

turne thee vnto him. I neede not tell thee, that I sacrifice all my worldly ioyes, yea and my selfe in thee, but God must bee obeyed; neither art thou too deere for him that calls thee: come on my son, restore the life that God hath giuen thee by mee: offer thy selfe willingly to those flames, send vp thy soule cheerefully vnto thy glorie; and know that God loues thee aboue others, since hee requires thee alone to be consecrated in sacrifice to himselfe.

Who cannot imagine with what perplexed mixtures of passions, with what changes of countenance, what doubts, what fears, what amazement good *Isaac* receiued this sudden message from

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the mouth of his Father, how hee questioned, how he pleaded; but when hee had somewhat digested his thoughts, and considered that the Author was God, the actor *Abraham*, the action a sacrifice, he now approoves himselfe the son of *Abraham*; now hee encourages the trembling hands of his Father; with whom he strives in this praise of forwardnes, and obedience; now he offers his hands and feet to the cords, his throat to the knife, his body to the altar; and growing ambitious of the sword and fire, intreates his father to do that, which he would haue done though hee had dissuaded him; O holy emulation of faith! O blessed agreement of the sacrificer, and oblation: *Abraham* is as
rea-

ready to take, as *Isaac* to giue, He binds those deare hands which are more straitly bound with the cords of duty, and resolution; hee laies his sacrifice vpon the wood, which now before hand burnt inwardly with the heauenly fire of zeale and deuotion.

And now hauing kissed him his last, not without mutual tears, hee lifts vp his hand to fetch the stroke of death at once; not so much as thinking, perhaps God will relent after the first wound; Now the stay of *Abraham*, the hope of the Church lies on bleeding vnder the hand of a Father, what bowells can choose but yearne at this spectacle; which of the sauagest heathens that had
beene

beene now vpon the hill of Moriah, and had seene through the bushes the sword of a father hanging ouer the throat of such a son would not haue beene more perplexed in his thoughts, then that vnexpected sacrifice was in those briers : yet hee whom it neereft concerned, is least touched, Faith hath wrought the same in him, which cruelty would in others, not to be moued ; Hee contemns all feares, and overlooks all impossibilities ; His heart tells him that the same hand which raised *Isaac* from the dead womb of *Sarah*, can raise him again from the ashes of his sacrifice : with this confidence was the hand of *Abraham* now falling vpon the throat of *Isaac* who had giuen him-

himselfe for dead, and reioyced in the change; when suddenly the Angel of God interrupts him, forbids him, commends him.

The voice of God was neuer so welcome, neuer so sweet, neuer so seasonable as now: It was the triall that God intended, not the fact; *Isaac* is sacrificed, and is yet alive, and now both of them are more happy in that they would haue done, then they could haue beene distressed if they had done it. Gods charges are oft times harsh in the beginnings, and proceeding, but in the conclusion alwaies comfortable: True spirituall comforts are commonly late and sudden: God differr's on purpose that our trials may bee perfect

fect, our deliuerance welcome,
our recompence glorious : *Isaac*
had neuer beene so pretious to
his father if he had not beene re-
couered from death; if he had not
beene as miraculously restored
as giuen : *Abraham* had neuer bin
so blessed in his seed, if hee had
not neglected *Isaac* for God.

The only way to find comfort
in any earthly thing is to surren-
der it (in a faithfull carelesnesse)
into the hands of God : *Abraham*
came to sacrifice, he may not goe
away with drye hands: God can-
not abide that good purposes
should be frustrate: lest either he
should do that, for which he came
or should want meanes of speedy
thankesgiuing for so gracious a
dis-

appointment. Beholde a Ram stands ready for the sacrifice, and as it were, proffers himselfe to this happy exchange. Hee that made that beast, brings him thither, fastens him there: Euen in small things there is a great prouidence what misteries there are in euery act of God? The onely sonne of God vpon this very hill, is laid vpon the altar of the crosse; and so becomes a true sacrifice for the world, that yet hee is raised without impeachment, and exempted from the power of death: The Lambe of God which takes the sinnes of the world is heere really offered, and accepted: One Saviour in two figures, in the one, dying; restored in the other. So *Abraham* whiles hee exercises his
faith

faith; confirms it; and reioyces
more to foresee the true *Isaac* in
that place offered to death for his
sinnes, then to see the carnal *Isaac*
preserved from death for the re-
ward of his faith. Whatsoever is
dearest to vs vpon earth is our *I-
saac*; happy are wee if we can sa-
crifice it to God; those shall ne-
uer rest with *Abraham* that cannot
sacrifice with *Abraham*.

Lot

Lot and Sodome.

BEfore *Abraham* and *Lot* grewe
 riche , they dwelt together ;
 now their wealth separates them ;
 Their society was a greater good
 then their riches : Many a one is
 a looser by his wealth ; Who
 would account those things good
 which make vs worse ? It had bin
 the duty of yong *Lot* to offer ra-
 ther then to choose ; to yeeld ra-
 ther then contend : who would
 not heere thinke *Abraham* the ne-
 phew ; and *Lot* the vnkle ? It is no
 disparagement for greater per-
 sons to beginne treaties of peace.
 Better doth it beseeme euery son
 of *Abraham* to win with loue , then
 to

to sway with power. *Abraham* yeelds ouer this right of his choice; *Lot* takes it, And behold *Lot* is crossed in that which hee chose, *Abraham* is blessed in that which was left him, God neuer suffers any man to leese by an humble remission of his right in a desire of peace.

Wealth hath made *Lot* not on-ly vndutifull, but couetous, hee sees the goodly plains of Iordan, the richnesse of the soyle, the commodity of the riuers, the situation of the cities, and now not once inquiring into the conditions of the inhabitants, hee is in loue with *Sodome*: Outward appearances are deceitfull guides to our iudgment, or affections: they
are

are worthie to bee deceiued that value things as they seeme: It is not long after that *Lot* paies decree for his rashnesse. He fled for quietnesse with his vncl and fiends warre with strangers: Now is hee carried prisoner with all his substance by great enemies; *Abraham* must rescue him, of whom hee was forsaken. That wealth which was the cause of his former quarrels, is made a pray to mercilesse heathens. That place which his eye couetously chose betraies his lite and goods. How many Christians whiles they haue looked at gaine, haue lost themselues?

Yet this ill successe hath neither driuen out *Lot*, nor amended *Sodome*; he still loues his commodity

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dity, and the Sodomites their sins wicked men grow worse with afflictions, as water grows more cold after an heate : And as they leaue not sinning, so God leaues not plaguing them, but still followes them with succession of iudgements : In how few yeares hath *Sodome* forgot she was spoiled, and led captiue? If that wicked city had beene warned by the sword, it had escaped the fire; but now this visitation had not made ten good men in those fiue cities: How fit was this heape for the fire, which was all chaffe? Onely *Lot* vexed his righteous soul with the sight of their vncleannesse; He vexed his owne soule, for who bad him stay there? yet because he was vexed, he is deliuered. He es-
ca-

capeth their iudgment, for whose finnes hee escaped. Though hee would be a guest of *Sodome*, yet because hee would not entertaine their finnes, hee becomes an host to the Angels: Euen the good Angels are the executioners of Gods iudgement: There cannot bee a better or more noble act then to do iustice vpon obstinate malefactors.

Who can be ashamed of that which did not mis-beseem the very Angels of God? Where should the Angels lodge but with *Lot*, the houses of holy men are full of these heauenly spirits, when they know not, they pitch their tents in ours, and visit vs when wee see not, and when we feele not, pro-

rect vs; It is the honour of Gods Saints to be attended by Angels: The filthy Sodomites now flocke together, stirred vp with the fury of Enuie, and lust, and dare require to doe that in troupes which to act single, had beene too abhominable, to imagine, vnnaturall. Continuance and society in euill makes wicked men outrageous and impudent: It is not enough for *Lot* to be the witnesse, but hee must bee the baud also. (*Bring forth these men that wee may know them.*)

Beholde euen the Sodomites speake modestly; though their acts and intents bee villanous. What a shame it is for those which professe impurity of heart,

to

to speake filthily? The good man
craues and pleades the lawes of
hospitality ; and when hee sees
headstrong purposes of mischief
chooses rather to be an ill father;
then an ill host: His intention was
good, but his offer was faulty ; If
through his allowance the Sodo-
mites had defiled his daughters; it
had beene his sinne ; If through
violence they had defiled his
guests; it had beene onely theirs:
There can be no warrant for vs to
sinne, lest others should sinne : It
is for God to preuent sinnes with
iudgement, it is not for men to
preuent a greater sinne with a
lesse: the best minds when they
are troubled ; yeeld inconsiderate
motions, as water that is violently
stirred ; sends vp bubbles : God

meant better to *Lot* then to suffer his weake offer to bee accepted: Those which are bent vpon villanie are more exasperated by disswasion; as some strong streames when they are resisted by flood-gates, swell ouer the bankes.

Many a one is hardened by the good word of God; and in steed of receiuing the counsell, rages at the messenger: When men are growne to that passe, that they are no whit better by afflictions, and woorse with admonitions, God finds it time to strike; Now *Lots* guests begin to shew themselves Angels, and first deliuer *Lot* in *Sodome*, then from *Sodom*: First strike them with blindnesse, whom they will after consume with

with fire : How little did the Sodomites thinke that vengeance was so neere them , while they went groping in the streets , and cursing those whom they could not finde , *Lot* with the Angels is in secure light , and sees them miserable , and foresees them burning. It is the vse of God to blind and besot those whom he means to destroy : The light which they shall see shall be fiery , which shall be the beginning of an euerlasting darknesse , and a fire vnquenchable : Now they haue done sinning and God begins to iudge : Wickednesse hath but a time , the punishment of wickednes is beyond all time. The residue of the night was both short and dangerous. Yet good *Lot* , though sought for

by the Sodomites, and newly puld into his house by the Angels goes forth of his house to seek his sons in law: No good man would bee saued alone; faith makes vs charitable with neglect of all perill: Hee warnes them like a Prophet, and aduises them like a Father, but both in vaine, he seemes to them as if he mocked, and they doe more then seeme to mocke him again. Why should to morrow differ from other daies? Who euer saw it raine fire? Or whence should that brimstone come? Or if such showers must fall, how shall nothing burne but this valley? So to carnall men preaching is foolishnesse, deuotion idlenes, the Prophets mad men; *Paul* a babler: These mens incredulity is
as

as woorthy of the fire, as the others vncleannesse. Hee that beleeues not is condemned already.

The messengers of God, do not onely hasten *Lot*, but pull him by a gracious violence out of that impure citie. They thirsted at once after vengeance vpon *Sodom* and *Lots* safetie; they knew God could not strike *Sodome*, till *Lot* were gone out, and that *Lot* could not be safe within those wals. We are all naturally in *Sodom*, if God did not hale vs out, whiles we linger wee should bee condemned with the world. If God meet with a very good field, hee puls vp the weeds, and lets the corne grow, if indifferent, hee lets the corne
and

and weeds grow together; if very ill, hee gathers the few eares of corne, and burns the weeds.

Oh the large bounty of God which reacheth not to vs onelie, but to ours: God saues *Lot* for *Abrahams* sake, and *Zoar* for *Lots* sake; If *Sodome* had not beene too wicked, it had escaped: Were it not for Gods deere children that are intermixed with the world it could not stand: The wicked owe their liues vnto these few good; whom they hate and persecute. Now at once the Sunne rises vpon *Zoar*, and fire falls down vpon *Sodome*: *Abraham* stands vpon the hill and sees the cities burning; It is faire weather with Gods children, when it is foulest with the wick-

wicked. Those which burned with the fire of lust, are now consumed with the fire of vengeance. They sinned against nature, and now against the course of nature; fire descends from Heauen and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or triall of his faith; or feare of commiseration. Small precepts from God are of importance, obedience is as well tried, and disobedience as wel punished in little, as in much: His wife doth but turne back her head, whether in curiosity, or vnbeleefe, or loue, and compassion of the place; shee is turned into a monument of disobedience; what doth it auaille her not to bee turned

ned into ashes in *Sodom*, when she is turned into a pillar of salt in the playne? He that saued a whole citie cannot saue his own wife. God cannot abide smal finnes, in those whom he hath obliged. If we displease him, God can as well meet with vs out of *Sodome*: *Lot* now come into *Zoar* maruels at the stay of her, whom hee might not before looke backe to call; & soon after returning to seeke her beholds this change with wonder and grieve: He finds salt in steede of flesh, a pillar in steede of a wife; he finds *Sodome* consumed, and her standing, and is more amazed with this, by how much it was both more neere him, and lesse expected. •

When God deliuers vs from destruction

struction, hee doth not secure vs from all afflictions: *Lot* hath lost his wife; his allies, his substance, and now betakes himselfe to an vncomfortable solitarinesse.

Yet though he fled from company, he could not flye from sin: Hee who could not bee tainted with vncleannesse in *Sodome*, is overtaken with drunkennesse and incest in a caue: Rather then Satan shal not want baits his own daughters will proue Sodomites; Those which should haue comforted, betraied him: How little are some hearts moued with iudgements? The ashes of *Sodome* and the pillar of salt were not yet out of their eye when they dare thinke of lying with their owne
Father

Father. They knew that whilest Lot was sober hee could not bee vnchast: Drunkenesse is the way to all bestiall affections, and acts. Wine knows no difference either of persons or sinnes : No doubt Lot was afterwards ashamed of his incestuous seed, and now wished hee had come alone out of *Sodome*; yet euen this vnnaturall bed was blessed with increase; and one of our Sauiours worthy Ancestors sprung after from this line. Gods election is not tied to our meanes; neither are blessings or curses euer traduced; The chaste bedde of holy parents hath oft times bred a monstrous generation; and contrarily God hath raised sometimes an holy seed from the drunken bed of incest, or fornication.

nication; It hath beene seene that
weighty eares of corne haue
growne, out of the compasse of
the tilled field: Thus will God
magnifie the freedom of his
owne choice : and let vs
know that wee are
not borne, but
made good.

FINIS.

the light of his presence
weighty, and of course
grown out of the company of
the light of his presence
in the freedom of his
choice : and he
knows that we are
not alone, but
with God.



Contemplations.

THE THIRD BOOKE.

Jacob and Esau.

Jacob and Laban.

Dinah.

Judah and Thamar.

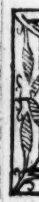
Ioseph.

Imprinted at London by *Melch. Bradwood* for
Samuel Macham, and are to be sold at his
shop in Pauls Church-yard at the
signe of the *Bull-head*-

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TO THE RIGHT
Honourable, the LORD

DENNY Baron of Waltham
my singular good Pa-
tron: All grace and
happinesse.



RIGHT Honourable, I
know, and in all humility
confesse, how weake my
discourse is, and how vn-
worthy of this diuine subiect which I
haue undertaken, which if an Angell
from heauen should say he could suffici-
ently comment vpon, I should distrust
him. Yet this let mee say, (without any
vaine boasting) that these thoughts
(such as they are) through the blessing
L 2 of

of God, I haue wouen out of my selfe, as holding it (after our Sauours rule) better to giue then to receiue. It is easier to heape together large volumes of others labours, then to worke out lesser of our owne, and the suggestion of one new thought is better then many repeated.

This part (which together with the Author is yours) shall present to your Lordship, the busiest of all the Patriarchs, together with his trialls, and successe: wherein you shall see Esau stripped by fraud, of that which hee willingly sold, Iacobs hard aduentures for the blessing, and no lesse hard seruices for his wiues and substance, his dangerous encounters ending ioyfully, the rape of his onely daughter seconded with the trecherous murder of his sons, Iudahs wrong to Thamar repayd by his owne uncleannesse: Iosephs sale, imprisonment

ment, honour, piety; The sinne of his
brethren well bestowed, well answered. I
so touch at the uses of all these, as one
that know, it is easie to say more, and
impossible to say enough. God giue a
blessing to my endeuours, and a pardon
to my weakenesses; to your Lordship, an
increase of his graces, and perfection of
all happinesse.

Your Lordships humbly and
officiouly deuoted
in all duty.

Ios. HALL.

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The first of the
 three is the
 one which is
 the most
 common
 and the most
 useful
 of the three
 is the one
 which is the
 most common
 and the most
 useful

The second of the
 three is the
 one which is
 the most
 common
 and the most
 useful

The third of the



THE THIRD BOOKE.

Jacob and Esau.



Of all the Patriarkes none made so little noyse in the world as *Isaac*; none liued either so priuately, or so innocently: Neither know I whether hee approued himselfe a better son or an husband. For the one, He gaue himselfe ouer to the knife of his Father, and mourned three yeeres

L 4

for

for his mother; for the other hee sought not to any handmaids bed, but in a chaste forbearance reserved himselfe for twenty yeares space, and praied; *Rebecca* was so long barren, his praiers prooued more effectuall then his seed. At last shee conceiued, as if shee had beene more then the daughter in law to *Sarah*; whose sonne was giuen her, not out of the power of nature, but of her Husbands faith; God is oft better to vs then we would: *Isaac* praies for a son; God giues him two at once: Now, shee is no lesse troubled with the strife of the children in her womb, then before with the want of children: wee know not when we are pleased; that which wee desire, oft-times
dis-

discontents vs more in the fruition; wee are ready to complaine both full and fasting. Before *Rebecca* conceived shee was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in vs, but the flesh conflicts with the spirit: There is no grace where is no vnquietnes: *Esau* alone would not haue striven, nature will euer agree with it selfe; Neuer any *Rebecca* conceived only an *Esau*; or was so happy as to conceive none but a *Jacob*; She must be the mother of both, that shee may haue both ioy and exercise. This strife began early; Euery true Israelite begins his warre with his beeing. How many actions which wee know not of, are not without presage

sage and signification? These two were the champions of two nations, the field was their mothers womb, their quarrell, precedency and superiority: *Esau* got the right of nature; *Jacob* of grace: yet that there might be some pretence of equality, lest *Esau* should out-run his brother into the world, *Jacob* holds him fast by the heele: So his hand was borne before the others foote: But because *Esau* is some minutes the elder, that the younger might haue better claime to that which God had promised he buyes that, which he could not winne: If either by strife, or purchase, or suit, we can attaine spirituall blessings wee are happy: If *Iacob* had come forth first, he had not knowne how much hee was bound

bound to God for the fauour of his aduancement. There was neuer any meate except the forbidden fruit so deare bought, as this broth of *Iaacob*; In both, the receiver and the eater is accursed: Eue-ry true sonne of Israell will bee content to purchase spirituall fauours with earthly; And that man hath in him too much of the blood of *Esau*, which will not rather dye then forgoe his birth-right. But what hath carelesse *Esau* lost, if hauing sold his birth-right, he may obtain the blessing? Or what hath *Iaacob* gained, if his brothers venison may counteruaile his pottage? Yet thus hath old *Isaac* decreed; who was now not more blind in his eyes, then in his affections: God had forewar-

warned him that the elder should
serue the younger, yet *Isaac* goes
about to blesse *Esau*. It was not so
hard for *Abraham* to reconcile
Gods promise and *Isaacs* sacrifice,
as for *Isaac* to reconcile the superi-
ority of *Jacob*, with *Esaus* benedi-
ction: for Gods hand was in that,
in this none but his owne: The
deereft of Gods saints haue beene
sometimes transported with na-
turall affections: He saw himfelve
preferred to *Ismael*, though the
elder; hee saw his father wilfully
forgetting nature at Gods com-
maund, in binding him for sacri-
fice; He saw *Esau* lewdly matched
with Heathens; and yet hee will
remember nothing, but *Esau* is
my first borne; But how gracious
is God; that when we would, will
not

not let vs sinne ? And so orders our actions, that we do not what we will, but what we ought; That God which had ordained the Lordship to the yonger, will also contriue for him the blessing; what he will haue effected, shall not want meanes : the mother shall rather defeate the son, and beguile the Father, then the Father shall beguile the chosen son of his blessing : what was *Jacob* to *Rebecca* more then *Esau* ? or what mother doth not more affect the elder ? But now God inclines the loue of the mother to the yonger against the custom of nature, because the father loues the elder, against the promise : The affections of the parents are diuided, that the promise might
bee

bee fulfilled; *Rebeccaes* craft shall answer *Isaacs* partiality: *Isaac* wold vniustly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her desire was good, her meanes were vnlawfull; God doth oft times effect his iust will by our weakenesses; yet neither therby iustifying our infirmities; nor blemishing his own actions. Heere was nothing but counterfaising a fained person, a fained name, fained venison, a fained answer, & yet behold a true blessing but to the man, not to the means: Those were so vnfound, that *Iacob* himself doth more fear their curse then hope for their successe: *Isaac* was now both simple and olde, yet if he had perceiued the fraud, *Iacob* had beene more sure of a curse,

curse, then he could be sure, that he should not be perceiued; those which are plaine harted in themselves, are the bitterest enemies to deceit in others: *Rebecca* presuming vpon the Oracle of God, and her husbands simplicity, dare bee his surety for the danger, his counsellor for the carriage of the busines, his cook for the diet, yea dresses both the meate and the man: and now puts words into his mouth, the dish into his hand the garments vpon his backe, the goates haire vpon the open parts of his body, and sends him in thus furnished for the blessing: Standing no doubt at the dore, to see how well her lesson was learned, how well her deuise succeeded. And if olde *Isaac* should by
any

any of his senses haue discerned the guile ; she had soone stept in, and vndertaken the blame, and vrged him with that known will of God concerning *Jacobs* dominion, and *Esaus* seruitude, which either age or affection had made him forget. And now she wishes shee could borrow *Esaus* tongue as well as his garments, that shee might securely deceiue all the senses of him, which had suffered himselfe more dangerously deceived with his affection: But this is past her remedy: her son must name himself *Esau* with the voice of *Jacob*. It is hard if our tongue doe not bewray what we are, in spight of our habit. This was enough to worke *Isaac* to a suspicion, to an inquiry, not to an incre-

credulity: He that is good of himselfe will hardly beleewe euill of another: And will rather distrust his owne senses, then the fidelity of those he trusted: All the senses are set to examine; none sticketh at the iudgement but the eare; To deceiue that, *Jacob* must second his dissimulation with three lyes at one breath: I am *Esau*, as thou badst me, my venison: one sin intertaineth fetcheth in another, and if it be forced to lodge alone, either departeth, or dyeth: I loue *Jacobs* blessing, but I hate his lye, I would not doe that wilfully, which *Jacob* did weakely, vppon condition of a blessing: Hee that pardoned his infirmity, would curse my obstinateneffe. Good *Isaac* sets his hands to trie whether

M

his

his cares informed him aright; he fees the hands of him whose voice hee suspected: that honest heart could not thinke that the skin might more easily be counterfained, then the lungs: A small satisfaction contents those whom guiltines hath not made scrupulous: *Isaac* beleeues, and blesses the yoonger son in the garments of the elder: If our heauenly Father smell vpon our backes the fauor of ourelder brothers robes, wee cannot depart from him vnblest: No sooner is *Iacob* gone away full of the ioy of his blessing then *Esau* comes in, full of the hope of the blessing: And now he cannot repent him to haue solde that in his hunger for pottage; which in his pleasure he shal buy againe

again with venison: The hopes of the wicked faile them when they are at highest, whereas Gods children find those comforts in extremity which they durst not expect. Now hee comes in blowing, and sweating for his reward, and finds nothing but a repulse: Leud men when they think they haue earned of God; and come proudly to challenge fauour, receiue no answere but who art thou? Both the Father and the Sonne wonder at each other, the one with feare, the other with grieve; *Isaac* trembled, and *Esau* wept; the one vpon conscience, the other vpon enuye: *Isaacs* hart now told him that he should not haue purposed the blessing where he did; and that it was due to him

vnto whom it was giuen, and not purposed; hence he durst not reuerse that which hee had done, with Gods will, besides his own: For now he saw that he had done vnwilling iustice: God will finde both time and meanes to reclaim his owne, to preuent their sins, to manifest and reforme their errors who would haue looked for tears from *Eſau*? Or who dare trust tears, when he sees them fall from so gracelesse eyes? It was a good word, *Blesse mee also my father*; Euery miscreant can wish himselfe well: No man would be miserable if it were enough to desire happinesse: Why did he not rather weep to his brother, for the pottage, then to *Isaac* for a blessing, If hee had not then solde,
hee

hee had not needed now to
 begge : It is iust with God to
 deny vs those fauours which
 wee were carelesse in keeping,
 and which wee vnder valew-
 ed in inioying ; *Esau* eares find
 no place for *Isaacs* repentance ;
 Except it werethat he hath done
 that by wile , which hee should
 haue done vpon duty. No motiue
 can cause a good heart to repent
 that he hath done wel ; how hap-
 py a thing it is to know the sea-
 sons of grace, and not to neglect
 them ; how desperate to haue
 known & neglected them , these
 teares were both late and false ; the
 teares of rage, of enuy, of carnall
 desire ; worldly sorrow causeth
 death : yet whiles *Esau* howles out
 thus for a blessing, I hear him cry

M 3

out

out of his fathers store (Hast thou but one blessing my father) of his brothers subtlety (was hee not rightly called *Iacob*?) I do not hear him blame his owne deserts; He did not see, while his Father was deceiued, and his brother crafty, that God was iust, and himselfe vncapable, hee knew himselfe prophane, and yet claimes a blessing. Those that care not to please God, yet care for the outward fauours of God, and are ready to murmur if they want them, as if God were bound to them, and they free. And yet so mercifull is God, that hee hath second blessings for those that loue him not, and giues them all they care for. That one blessing of speciall loue is for none but Israell; but those
of

of common kindnes are for them
that can sell their birth-right:
This blessing was more then *Esau*
could be worthy of, yet like a se-
cond *Cain*, hee resolves to kill his
brother, because he was more ac-
cepted, I know not whether hee
were a worse son, or brother; He
hopes for his fathers death, and
purposes his brothers; and vowes
to shed blood in steed of teares.
But wicked men cannot bee so ill
as they would; that strong wrest-
ler against whom *Jacob* preuailed,
preuailed with *Esau*, and turned
his wounds into kisses; an host of
men came with *Esau*; an army of
Angels met *Jacob*, *Esau* threatned,
Jacob prayed, His prayers, and pre-
sents haue melted the heart of *E-*
sau into loue. And now in steed

M 4

of

of the grimme and sterne countenance of an executioner, *Iacob* sees the face of *Eſau*, as the face of God. Both men and diuels are ſtinted, the ſtouteſt heart cannot ſtand out againſt God, Hee that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe minds which are exaſperated with violence, and cannot be broken with fear, yet are bowed with loue; when the waies of a man pleaſe God, hee will make his enemies at peace with him.

Iacob

Jacob and Laban.

IS A A C S life was not more re-
tyred and quiet, then *Jacobs* was
busie and troublesom. In the one
I see the image of contemplation,
of action in the other. None of
the Patriarchs saw so euill daies
as he; from whom iustly hath the
Church of God therefore taken
her name. Neither were the faith-
full euer since called *Abrahamites*,
but *Israelites*: that no time might
be lost, hee began his strife in the
womb; after that, hee flies for his
life from a cruel brother to a cru-
ell vncl. With a staffe goes hee
ouer Iorden alone; doubtfull and
comfortlesse, not like the sonne

• of

of *Isaac*. In the way the earth is his bed, and the stone his pillow; Yet euen there he sees a vision of Angels: *Jacobs* heart was neuer so full of ioy, as when his head lay hardest. God is most present with vs in our greatest deiection, and loues to giue comfort to those that are forsaken of their hopes.

He came farre to finde out an hard friend; and of a nephew becomes a seruant. No doubt when *Laban* heard of his sisters son, hee looked for the Camels and attendance that came to fetch his sister *Rebecca*, not thinking that *Abrahams* seruant could come better furnished, then *Isaacs* son; but now when he saw nothing but a staffe he lookes vpon him not as an vn-

cle,

cle, but a maister. And while hee pretends to offer him a wife as the reward of his seruice, he craftily requires his seruice as the dowry of his wife.

After the seruice of an hard apprenticeship hath earned her whom he loued; his wife is changed, and hee is, in a sort, forced to an vnwilling adultery: His mother had before in a cunning disguise substituted him, who was the yonger son, for the elder; and now not long after his father in law, by a like fraud, substitutes to him the elder daughter for the yonger: God comes oftentimes home to vs in our own kind; and euen by the sinne of others paies vs our owne, when wee looke
not

not for it. It is doubtfull whether it were a greater crosse to marry whom he would not, or to be disappointed of her whom he desired. And now hee must begin a new hope, where hee made account of fruition; To raise vp an expectation once frustrate, is more difficult; then to continue a long hope drawn on with likelihoods of performance: yet thus deere is *Iacob* content to pay for *Rachel*, fourteene yeers seruitude: Commonly Gods children come not easily by their pleasures: what miseries will not loue digest and ouercome? And if *Iacob* were willingly consumed with heat in the day, with frost in the night to become the sonne in law to *Laban*: What should wee refuse to bee the
the

the sonnes of God?

Rachel whom he loued is barren
Lea which was despised, is fruit-
full; How wisely God weighs out
to vs our fauours and crosses in an
equall ballance; so tempering our
sorrowes that they may not op-
presse, and our ioyes that they
may not transport vs: each one
hath some matter of enuye to o-
thers, and of grieve to him-
selte.

Lea enuies *Rachels* beauty, and
loue; *Rachel* enuies *Leahs* fruitful-
nesse: Yet *Lea* would not be bar-
ren, nor *Rachel* bleare eyed. I see
in *Rachel* the image of her grand-
mother *Sara*; both in her beauty
of person, in her actions, in her
suc-

successfe : shee also will needs suborne her handmaid to make her a mother ; and at last beyond hope, her selfe conceiueth: It is a weake greedinesse in vs to affect Gods blessings by vnlawfull meanes; what a prooffe and praise had it beene of her faith if shee had staied Gods leasure, & would rather haue indured her barrennesse, then her husbands Polygamy: Now she shewes her selfe the daughter of *Laban*, the father for couetousnesse, the daughters for emulation haue drawn sinne into *Iacobs* bedde : Hee offended in yeelding, but they more in solliciting him, and therefore the fact is not imputed to *Iacob*, but to them. In those sins which Satan drawes vs into, the blame is ours,
in

in those which we moue each other vnto, the most fault and punishment lies vpon the tempter. None of the Patriarchs diuided his seed into so many wombs as *Iacob*, none was so much crossed in his seed.

Thus rich in nothing but wiues and children, was hee now returning to his fathers house, accounting his charge, his wealth. But God meant him yet more good. *Laban* sees that both his familie, and his flockes were wel increased by *Iacobs* seruice. Not his loue therefore but his gain makes him loath to part. Euen *Labans* couetousnesse is made by God the meanes to enrich *Iacob*.

Behold his strait master intreats him

him to that recompence, which made his nephew mighty, and himselfe enuious: God considering his hard seruice paid him his wages out of *Labans* folds. Those flockes and heards had but few spotted sheep, and goates, vntill *Jacobs* couenant, then (as if the fashion had beene altered) they all ran into parted colours, the most and best (as if they had bin weary of their former owner) changed the colours of their young, that they might change their master.

In the very shapes and colours of brute creatures there is a diuine hand, which disposeth them to his owne ends. Small and vnlikely meanes shal preuail where God intends an effect. Little pil-
led

led stickes of hasell or poplar laid
in the troughs shall enrich *Jacob*
with an increase of his spotted
flockes ; *Labans* sons might haue
tried the same meanes, and failed:
God would haue *Laban* know
that hee put a difference betwixt
Jacob and him ; that as for four-
teene yeeres hee had multiplied
Jacobs charge of cattell to *Laban*, so
now for the last fixe yeeres hee
would multiply *Labans* flocke to
Jacob ; and if *Laban* had the more,
yet the better were *Jacobs*: Euen in
these outward things, Gods chil-
dren haue many times sensible
tastes of his fauours aboue the
wicked.

I know not whether *Laban* were
a worse vncle, or father, or master

N

hee

he can like well *Iacobs* seruice, not his wealth. As the wicked haue no peace with God, so the godly haue no peace with men ; for if they prosper not, they are despised ; if they prosper, they are enuyed. This vnkle whom his seruice had made his Father, must now vpon his wealth be fled from as an enemy : and like an enemy pursues him : If *Laban* had meant to haue taken a peaceable leaue, hee had neuer spent seuen daies iourney in following his innocent sonne : *Iacob* knew his churlishnes and therefore resolved rather to be vnmanerly, then iniured, well might hee thinke that hee whose oppression changed his wages so often, in his stay would also abridge his wages in the parting;

now

now therefore hee wisely prefers his owne estate to *Labans* loue: It is not good to regard too much the vniust discontentment of worldly men, and to purchase vnprofitable fauour with too great losse.

Behold *Laban* follows *Iacob* with one troupe, *Esau* meets him with another, both with hostile intentions, both go on till the vtmost point of their execution: both are preuented ere the execution. God makes fools of the enemies of his Church, hee lets them proceed that they may bee frustrate, and when they are gone to the vtmost reach of their tether he puls them backe to their stake with shame: Lo now *Laban* leaues *Iacob* with a
N 2 kisse

kisse; *Eſau* meets him with a kiſſe:
Of the one he hath an oath, tears
of the other, peace with both:
Who ſhall need to feare man that
is in league with God?

But what a wonder is this: *Iacob*
receiued not ſo much hurt
from all his enemies, as from his
beſt friend. Not one of his haires
perished by *Laban*, or *Eſau*; yet he
loſt a ioynt by the Angell, and
was ſent halting to his graue: He
that knows our ſtrength, yet will
wreſtle with vs for our exerciſe;
and loues our violence and im-
portunity.

Oh happy loſſe of *Iacob*, hee
loſt a ioynt and won a bleſſing: It
is a fauour to halt from God, yet
this

this fauour is seconded with a greater. He is blessed because hee would rather halt then leaue ere hee was blessed. If hee had left sooner, hee had not halted, but he had not prospered. That man shall goe away sound, but miserable, that loues a limme more then a blessing. Surely if *Jacob* had not wrestled with God, he had beene foyled with euills: How many are the troubles of the righteous.

Not long after, *Rachel*; the comfort of his life, dyeth. And when but in her trauell, and in his trauell to his Father? when hee had now before digested in his thoughts the ioy and gratulation of his aged father, for so welcome

a burden. His children, (the staffe of his age) wound his soule to the death. *Reuben* proues incestuous, *Juda* adulterous, *Dinah* rauished; *Simeon* and *Leui* murderous, *Er*, and *Onan* stricken dead, *Ioseph* lost; *Simeon* imprisoned; *Beniamin*, the death of his mother, the Fathers right hand, indangered; himsele driuen by famin, in his old age, to dye amongst the *Ægyptians*, a people that held it abomination to eat with him. If that Angel with whom he stroue, and who therefore stroue for him, had not deliuered his soule out of all aduersitie he had beene supplanted with euils, and had bene so farre from gaining the name of *Israel*, that he had lost the name of *Iacob*, now what son of *Israell* can hope for good

good daies, when hee heares his Fathers were so euill? It is enough for vs if when we are dead we can rest with him in the land of promise. If the Angell of the covenant once blesse vs, no payne, no sorrowes can make vs miserable.

Dinah.

I Find but one only daughter of *Iacob*, who must needs therefore be a great dearling to her father; and shee so miscarries, that shee causes her fathers griefe to bee more then his loue. As her mother *Leah*; so shee hath a fault in her eyes, which was, Curiosity:

N 4

Shee

Shee will needs see, and be seene;
and whiles shee doth vainely see,
shee is seene lustfully. It is not e-
nough for vs to looke to our own
thoughts, except wee beware of
the prouocations of others: If we
once wander out of the lists that
God hath set vs in our callings,
there is nothing but danger: Her
virginity had bene safe if she had
kept home; or if *Sechem* had forced
her in her mothers tent; this losse
of her virginity had bene without
her sinne; now shee is not inno-
cent that gaue the occasion.

Her eies were guilty of this
temptation: Only to see, is an in-
sufficient warrant to draw vs in-
to places of spirituall hazard: If
Sechem had seene her busie at
home

home his loue had bene free from outrage; now the lightnes of her presence gaue incouragement to his inordinate desires. Immodesty of behauour makes way to lust; and giues life vnto wicked hopes: yet *Sechem* bewraies a good nature euen in filthinesse; Hee loues *Dinah* after his sinne, and will needs marry her whom hee hath defiled. Commonly lust ends in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, hee loued her; and beats her out of doores, whom he was sicke to bring in. But *Sechem* wold not let *Dinah* fare the worse for his sin. And now he goes about to intertain her with honest loue, whom the rage of his lust had dishonestly abused. Her deflow-
ring

ring shall be no preiudice to her, since her shame shall redound to none but him, and hee will hide her dishonour with the name of an husband. What could he now doe, but sue to his Father, to hers, to her selfe; to her brethren, intreating that, with humble submission which he might haue obtained by violence. Those actions which are ill begun, can hardly be salued vp with late satisfactions; whereas good entrances giue strength vnto the proceedings, and successe to the end.

The young mans father, doth not onely consent but solicit; and is ready to purchase a daughter either with substance, or paine: The two olde men would haue ended

ended the matter peaceably ; but youth commonly vndertakes rashly, and performes with passion, The sonnes of *Iacob* thinke of nothing but reuenge, and (which is worst of all) begin their cruelty with craft , and hide their craft with religion: A smiling malice is most deadly ; and hatred doth most ranckle the heart when it is kept in and dissembled. We cannot giue our sister to an vncircumcised man; heere was God in the mouth, and Satan in the hart: The bloodiest of al proiects haue euer wont to bee coloured with religion: because the woorse any thing is, the better shew it desires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery
simu-

simulation ads to an euill, so the best ads most euil: themselues had taken the daughters and sisters of vncircumcised men; Yea *Iacob* himselfe did so; why might not an vncircumcised man obtaine their sister? Or if there be a difference of giuing and taking, it had bin wel if it had not bin only pretended. It had bene an happy rauishment of *Dinah* that should haue drawn a whole country into the bosom of the church: but here was a sacrament intended, not to the good of the soul, but to murder of the body: It was an hard task for *Hamor* and *Sechem* not only to put the knife to their owne foreskins, but to perswade a multitude to so painful a condition.

The Sonnes of *Iacob* dissemble
with

with them, they with the people.
(*Shall not their flockes and substance
be ours?*) Common profit is pre-
tended ; whereas onely *Sechems*
pleasure is meant. No motiue is
so powerfull to the vulgar sort, as
the name of commodity ; The
hope of this makes them prodigall
of their skin and blood ; Not
the loue to the Sacrament, not
the loue to *Sechem* : sinister re-
spects draw more to the professi-
on of religion, then conscience :
If it were not for the loaves and
fishes, the traine of Christ would
bee lesse. But the Sacraments of
God mis-receiued, neuer prosper
in the end, These men are con-
tent to smart, so they may gaine.

And now that euery man lies
fore

fore of his owne wound, *Simeon* and *Lewi* rush in armed, & wound all the males to death: Cursed be their wrath for it was fierce, and their rage for it was cruell: indeed, filthinesse should not haue beene wrought in *Israel*; but murder should not haue bin wrought by *Israell*; if they had beene fit iudges (which were but bloodie executioners) how farre doth the punishment exceed the fault? To punish aboue the offence is no lesse vniustice, then to offend: one offendeth, and all feele the reuenge: yea all, (though innocent) suffer that reuenge, which he that offended, deserued not. *Sechem* sinned, but *Dinah* tempted him: Shee that was so light, as to wander abroad alone, onely to gaze,

I feare was not ouer difficult to yeeld : And if hauing wrought her shame , heee had driuen her home with disgrace to her fathers tent, such tyrannous lust had iustly called for blood , but now hee craues, and offers, and would pay deere for but leaue to giue satisfaction.

To execute rigour vpon a submitte offender is more mercilesse then iust : Or if the punishment had beene both iust and proportionable from another, yet from them which had vowed peace and affinity , it was shametully vniust. To disappoint the trust of another, and to neglect our own promise and fidelity for priuate purposes, addes faithlesnesse vnto

to our cruelty. That they were impotent it was through their circumcision : what impiety was this in stead of honouring an holy signe, to take an aduantage by it? what shrieking was there now in the streets of the citie of the Hiuites? And how did the beguiled Sichemites when they saw the swords of the two brethren, die cursing that Sacrament in their hearts which had betrayed them? Euen their curses were the finnes of *Simeon* and *Leui*; whose fact, though it were abhorred by their father, yet it was seconded by their brethren. Their spoile makes good the others slaughter. Who would haue looked to haue found this outrage in the familie of *Iacob*? How did that
good

good Patriarke when he saw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Leui* sprinkled with blood, with that *Leah* had bene barren as long as *Rachel*: Good parents haue greefe enough (though they sustaine no blame) for their childrens sins: What great evils arise from small beginnings. The idle Curiosity of *Dinah* hath bred all this mischiete, Rauishment followes vpon her wandring, vpon her rauishment murder, vpon the murder spoyle: It is holie and safe to be iealous of the first occasions of euill either done, or suffered.

Judah.

Judah and Thamar.

I Find not many of *Jacobs* sonnes
more faulty then *Judah*; who yet
is singled out from all the rest, to
be the royal progenitor of Christ;
and to be honoured with the dig-
nity of the birthright; that Gods
election might not bee of merit,
but of grace: Else howsoever hee
might haue sped alone, *Thamar*
had neuer bene ioyned with him
in this line: Euen *Judah* marries a
Canaanite, it is no maruel though
his seed prosper not: And yet that
good children may not bee too
much discouraged with their vn-
lawfull propagation, the fathers
of the promised seede are raised
from

from an incestuous bed: *Judah* was very yong, scarce from vnder the rod of his Father, yet he takes no other counsell for his marriage, but from his owne eyes, which were like his sister *Dinahs*, rousing and wanton, what better issue could be expected from such beginnings. Those proud Iews that glory to much of their pedigree and name from this Patriarch, may now choose whether they will haue their mother a Canaanite, or an harlot: Euen in these things oft-times the birth follows the belly. His eldest son *Er*, is too wicked to liue; God strikes him dead ere hee can leaue any issue, not abiding any sience to grow out of so bad a stocke: Notorious sinners God reserues to his owne

vengeance. Hee doth not inflict sensible iudgements vpon all his enemies, least the wicked should thinke there were no punishment abiding for them elsewhere. Hee doth inflict such iudgements vpon some, least hee should seeme carelesse of euill. It were as easie for him to strike all dead, as one: but he had rather all should bee warned by one; and would haue his enemies find him mercifull, as his children, iust: His brother O-nan sees the iudgement, and yet follows his sins. Every little thing discourages vs from good. Nothing can alter the heart that is set vpon euill: Er was not worthy of any loue, but though hee were a miscreant, yet he was a brother. Seed should haue beene raised to him

him, *Onan* iustly leeses his life with his seed; which hee would rather spill, then lend to a wicked brother. Some duties wee owe to humanity, more to neernes of bloud. Ill deseruings of others can be no excuse for our iniustice, for our vncharitablenesse. That which *Thamar* required, *Moses* afterward, as from God, commaunded; the succession of brothers into the barren bedde: Some lawes God spake to his Church long ere hee wrote them: while the author is certainly knowne, the voice and the finger of God are worthie of equall respect. *Judah* hath lost two sonnes, and now doth but promise the third, whom he sinnes in not giuing. It is the weakenesse of nature, rather to hazard a sinne, then

O 3

then a daunger. And to neglect our owne duety; for wrongfull suspicion of others: though hee had lost his sonne in giuing him: yet hee should haue giuen him: A faithfull mans promise is his debt, which no feare of damage can dispense with.

But whereupou was this slacknesse? *Judah* feared that some unhappinesse in the bed of *Thamar* was the cause of his sons miscarriage; whereas it was their fault that *Thamar* was both a widow and childlesse. Those that are but the patients of euill, are many times burdened with suspicions; and therefore are ill thought of, because they fare ill: Afflictions would not be so heauy if they did not

not lay vs open vnto vnecharitable conceits.

What difference God puts betwixt sinnes of wilfulnesse, and infirmity? The sonnes pollution is punished with present death, the fathers incest is pardoned, and in a sort prospereth.

Now *Thamar* seeks by subtlety, that which she could not haue by award of iustice; the neglect of due retributions driues men to indirect courses; neither know I whether they sinne more in righting themselves wrongfully, or the other in not righting them: Shee therefore takes vpon her the habit of an harlot, that shee might performe the act; If shee had not wished to seeme an whoore, shee

O 4 had

had not worn that attire, nor chosen that place, immodesty of outward fashion or gesture bewraies euill desires, the heart that means well, will neuer wish to seeme ill; for commonly we affect to shew better then we are. Many harlots wil put on the semblances of chastity, of modesty, neuer the contrary. It is no trusting those which do not wish to appeare good. *Iudab* esteems her by her habit, and now the sight of an harlot hath stird vp in him a thought of lust; *Saran* finds well that a fit obiect is halfe a victory.

Who would not bee ashamed to see a son of *Iacob* thus transported with filthy affections? At the first sight is hee inflamed; neither yet

yet did hee see the face of her, whom hee lusted after, it was enough motiue to him that shee was a woman; neither could the presence of his neighbour the Adullamite compose those wicked thoughts, or hinder his vnchaste acts.

That sinne must needs bee impudent, which can abide a witnesse: yea so hath his lust besotted him, that he cannot discerne the voice of *Thamar*, that he cannot foresee the danger of his shame in parting with such pledges. There is no passion which doth not for the time bereaue a man of himselfe: *Thamar* had learned not to trust him without a pawne; He had promised his son to her as a daughter, and failed;

know

now

now hee promised a kid to her as an harlot, & performeth it, whether his pledge constrained him, or the power of his word, I inquire not: Many men are faithfull in all things, saue those which are the greatest, and dearest; If his credit had beene as much indangered in the former promise, hee had kept it: Now hath *Thamar* requited him. Shee expected long the inioying of his promised son, and he performed not: but heere he performes the promise of the kid, and she staies not to expect it; *Judah* is sory that hee cannot pay the hire of his lust, and now feareth lest he shall be beaten with his owne staffe, least his signet shall be vsed to confirme, and seal his reproch; resolving not to know

know them ; and wishing they were vnknowne of others. Shame is the easiest wages of sin, and the surest, which euer begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

I heare as yet of no remorse in *Judah*, but feare of shame. Three moneths hath his sinne slept, and now when hee is securest, it awakes and baites him. Newes is brought him that *Thamar* begins to swell with her conception, and now he swels with rage, and calls her forth to the flame like a rigorous iudge, without so much as staying for the time of her deliuerance ; that his cruelty in this iustice, should bee no lesse ill, then
the

the vniustice of occasioning it. If *Iuda* had not forgotten his sinne, his pittie had beene more then his hatred to this of his daughters: How easie is it to detest those sinnes in others which we flatter in our selues: *Thamar* doth not deny the sinne, nor refuse punishment; but calls for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchiefe accuse and conuince *Iuda*, and now hee blushes at his owne sentence, much more at his act, and cries out (she is more righteous then I) God will find a time to bring his children vpon their knees, and to wring from them penitent confessions: And rather then hee will not haue them soundly ashamed, hee

hee will make them the trumpets
of their owne reproch.

Yet doth hee not offer himselfe
to the flame with her, but ra-
ther excuses her by himselfe.
This relenting in his owne case
shamed his former zeale: Euen in
the best men nature is partial to
it selfe: It is good so to sentence
others traitties, that yet wee re-
member our owne, whether those
that haue beene, or may bee,
with what shame, yea with what
horror must *Judah* needs look vp-
pon the great belly of *Thamar*,
and on her two sons, the monu-
ments of his filthinesse?

How must it needs wound his
soule to hear them call him both

Fa-

Father, and Grandfather, to call her mother, and sister: If this had not cost him many a sigh, he had no more escaped his Fathers curse then *Reuben* did: I see the difference not of sins, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather, the mercy of the forgiver: Blessed is the man (not that sins not, but) to whom the Lord imputes not his sinne.

Joseph

Ioseph.

I Maruell not that *Ioseph* had the double portion of *Iacobs* land, who had more then two parts of his sorrowes: None of his sons did so truly inherit his afflictions; none of them was either so miserable; or so great: suffering is the way to glory: I see in him not a clearer type of Christ, then of every Christian, because wee are deere to our Father, and complain of sins, therefore are we hated of our carnall brethren: If *Ioseph* had not medled with his brothers faults, yet hee had beene enuied for his Fathers affection; but now malice is met with enuie:
There

There is nothing more thank-
lesse or dangerous then to stand
in the way of a resolute sinner:
That which doth correct and ob-
lige the penitent, makes the wil-
full minde furious and reuenge-
full.

All the spight of his brethren
cannot make *Ioseph* cast off the li-
uery of his fathers loue: what
need we care for the censures of
men, if our hearts can tell vs
that we are in fauour with God.

But what ment yoong *Ioseph* to
adde vnto his owne euill, by re-
porting his dreames? The con-
cealement of our hopes or abili-
ties hath not more modesty, then
safety: Hee that was enuied for

his

his deerenesse, and hated for his intelligence, was both enuied and hated for his dreams. Surely God meant to make the relation of these dreames, a meanes to effect that which these dreames imported. Wee men worke by likely meanes; God by contraries. The main quarrel was, (*Behold this dreamer cometh.*) Had it not bene for his dreams, he had not bin solde, if he had not bene sold, hee had not bin exalted. So *Iosephs* state had not deserued enuie, if his dreams had not caused him to be enuied. Full little did *Ioseph* thinke when he went to seek his brethren that this was the last time hee should see his Fathers house: Full little did his brethren think when they solde him naked to the *Ismaelites*

to haue once seene him in the throne of Egypt. Gods decree runnes on; and while wee, either think not of it, or oppose it, is performed.

In an honest and obedient simplicity *Ioseph* comes to inquire of his brethrens health, and now may not returne to carry newes of his owne misery: whiles hee thinks of their welfare they are plotting his destruction. (*Come let vs slay him,*) Who would haue expected this cruelty in them which should bee the Fathers of Gods Church: It was thought a fauour that *Reubens* intreaty obtained for him that hee might be cast into the pit aliue, to die there. He lookt for brethren, and behold

mur-

murderers ; Euery mans tongue,
euery mans fist was bent against
him : Each one strives who shall
lay the first hand vppon that
changeable cote, which was died
with their Fathers loue, and their
enuie. And now they haue stript
him naked, and haling him by
both armes, as it were. cast him a-
liue into his graue. So in pretence
of forbearance, they resolute to
torment him with a lingering
death: the sauagest robbers could
not haue beene more mercilesse:
for now besides (what in them
lyes) they kill their Father in their
brother. Nature if it once degene-
rate, grows more monstrous and
extreme then a disposition borne
to cruelty.

All this while *Joseph* wanted nei-

ther words nor teares, but like a passionate suppliant (bowing his bare knees to them whom hee dreamed should bow to him) intreates and perswades by the dear name of their brotherhood, by their profession of one common God, for their fathers sake, for their owne souls sake not to sin against his blood: But enuy hath shut out mercy; and makes them not only forget themselves to be brethren, but men: What stranger can thinke of poore innocent *Ioseph*, crying naked in that desolate and drye pit (only sauing that he moystened it with teares) and not be moued? Yet his hard-hearted brethren sit them down carelessly, with the noyse of his lamentation in their eares, to eat bread;
not

not once thinking by their owne hunger, what it was for *Ioseph* to be affamisht to death.

Whatsoever they thought, God neuer meant that *Ioseph* should perish in that pit; and therefore he sends very Ismaelites to raunsome him from his brethren; the seed of him that persecuted his brother *Isaac*, shal now redeem *Ioseph* from his brethrens persecution: When they came to fetch him out of the pit, hee now hoped for a speedy dispatch; That since they seemed not to haue so much mercy as to prolong his life, they would not continue so much cruelty as to prolong his death.

And now when he hath com-

P 3

forted

forted himselfe with hope of the fauour of dying, behold death exchanged for bondage: how much is seruitude to an ingenuous nature worse then death? For this is common to all; that, to none but the miserable: *Iudah* meant this well, but God better: *Reuben* saued him from the sword; *Iudah* from affamishing: God will euer raise vp some secret fauourers to his own amongst those that are most malicious: How well was this fauor bestowed? If *Ioseph* had died for hunger in the pit, both *Isaac* and *Iudah*, and al his brethren had died for hunger in Canaan. Little did the Ismaelitish merchants know what a treasure they bought carryed and sold; more pretious then al their balmes and mirrhes.

Little

Little did they thinke that they had in their hands the Lord of Egypt, the Iewell of the worlde: Why should wee contemne any mans meannesse, when we know not his destiny?

One sinne is commonly vsed for the vail of another: *Iosephs* coat is sent home dipped in blood, that whiles they should hide their owne cruelty, they might afflict their Father, no lesse then their brother. They haue deuised this really to punish their olde father for his loue, with so grieuous a monument of his sorrow.

Hee that is mourned for in Canaan as dead, prospers in Egypt vnder *Potiphar*; and of a slaue is
ylib P 4 made

made a ruler: Thus God meant to prepare him for a greater charge; he must first rule *Potiphars* house, then *Pharaohs* kingdome: his owne seruice is his least good; for his very presence procures a common blessing: A whole family shall fare the better for one *Ioseph*: Vertue is not lookt vpon alike with al eyes: his fellows praise him, his maister trusts him, his mistresse affects him too much. All the spight of his brethren was not so great a crosse to him, as the inordinate affection of his mistresse. Temptations on the right hand are now more perilous, and hard to resist, by how much they are more plausible and glorious; But the heart that is bent vppon God, knows how to walke sted-
dily

dily and indifferently betwixt the pleasures of sinne; and feares of euill: He saw, this pleasure would aduance him: Hee knew what it was to be a minion of one of the greatest Ladies in Egypt: yet resolues to contemne it: A good heart will rather lye in the dust, then rise by wickednesse. (*How shall I doe this, and sinne against God.*)

He knew that all the honours of Egypt could not buy off the guilt of one sinne, and therefore abhors not onely her bed, but her company: Hee that will bee safe from the acts of euill, must wisely auoide the occasions, as sin ends euer in shame when it is committed, so it makes vs past shame that

we

wee may commit it ; The impudent strumpet dare not onely solicit, but importune , but in a sort force the modesty of her good seruant; She laies hold on his garment ; her hand seconds her tongue.

Good *Ioseph* found it now time to flee; when such an enemy pursued him ; how much had hee rather leaue his cloke, then his vertue. And to suffer his mistresse to spoile him of his liuery , rather then hee should blemish her honor, or his maisters in her, or God in either of them.

This second time is *Ioseph* stript of his garment ; before, in the violence of enuie, now of lust; before
of

of necessity, now of choice : Before, to deceiue his father, now his maister; for behold, the pledge of his fidelity which hee left in those wicked hands, is made an euidence against him of that which he refused to doe: therefore did hee leaue his cloake because he would not doe that ; of which he is accused and condemned because he left it: what safety is there against great aduersaries, when euen arguments of innocence are vsed to conuince of euill ? Lust yeelded vnto is a pleasant madnesse, but is a desperate madnesse when it is opposed : No hatred burnes so furiously as that which arises from the quenched coles of loue.

Malice is witty to deuise accusations

fations of others out of their vertue, and our owne guiltinesse: *Ioseph* either pleades not, or is not heard.

Doubtlesse he denied the fact, but he dare not accuse the offender: There is not only the praise of patience but oft-times of wisdom, even in vniust sufferings: Hee knew that God would finde a time to cleere his innocence, and to reward his chaste faithfulness.

No prison would serue him, but *Paraohs*. *Ioseph* had lyen obscure, and not beene knowne to *Pharaoh*, if he had not beene cast into *Paraohs* dungeon: the afflictions of Gods children turne euer

to

to their aduantages. No sooner is Ioseph a prisoner, then a gardian of the prisoners. Trust and honor accompany him wheresoever he is: In his Fathers house, In Potiphars, in the iayle, in the Court; still hee hath both fauour and rule.

So long as God is with him, he cannot but shine in spight of men. The walls of that dungeon cannot hide his vertues, the yrons cannot holde them. Paraohs officers are sent to witnesse his graces, which hee may not come forth to shew, the cup-bearer admires him in the iayle, but forgets him in the Court. How easily doth our owne prosperity make vs forget either the deseruings, or
mi-

miseries of others. But as God cannot neglect his owne, so least of all in their sorrowes. After two yeares more of *Iosephs* patience, that God which caused him to be lift out of the former pit to be sold; now calls him out of the dungeon to honour. Hee now puts a dreame into the head of *Pharaoh*. Hee puts the remembrance of *Iosephs* skil into the head of the cup-bearer; who to pleasure *Pharaoh*, not to requite *Ioseph*, commends the prisoner; for an interpreter: He puts an interpretation in the mouth of *Ioseph*: hee puts this choice into the heart of *Pharaoh* of a miserable prisoner to make the ruler of Egypt. Beholde one houre hath changed his fetters into a chaine of gold; his rags into

into fine linnen, his stockes into a chariot, his iayle into a pallace, *Potiphars* captiue into his Maisters Lord; the noyse of his chains into Abrech. He whose chastity refused the wanton allurements of the wife of *Potiphar*, hath now giuen him to his wife the daughter of *Potipherah*. Humility goes before honour; seruing and suffering are the best tutors to gouernement. How well are Gods children paide for their patience? How happy are the issues of the faithfull? Neuer any man repented him of the aduancement of a good man.

Pharaoh hath not more preferred *Ioseph* then *Ioseph* hath enriched *Pharaoh*; If *Ioseph* had not ruled Egypt

gypt and all bordering nations had perished. The providence of so faithfull an officer hath both giuen the Egyptians their liues, and the money, cattle, lands, bodies of the Egyptians to *Pharaoh*. Both haue reason to be well pleased. The subiects owe to him their liues, the King his subiects, and his dominions, The bountie of God made *Ioseph* able to giue more than he receiued. It is like, the seuen yeeres of plentie were not confined to Egypt; other countries adioining were no lesse fruitfull: yet in the seuen yeeres of famine Egypt had eorn when they wanted.

See the difference betwixt a wise prouident frugalitie, and a vaine

vaine ignorant expence of the benefits of God: The sparing hand is both full and beneficiall, whereas the lauishment is not only empty, but iniurious.

Good *Jacob* is pinched with the common famine. No piety can exempt vs from the evils of neighbourhood. No man can tell by outward events, which is the Patriarke, and which the Canaanite.

Neither doth his profession lead him to the hope of a miraculous preservation. It is a vaine tempting of God to cast our selves vppon an immediate provision, with neglect of common means: His teyne sonnes must now leaue
Q their

their flockes, and goe down into Egypt, to be their fathers purveyours. And now they go to buy of him whom they had sold; and bow the knees to him for his life, which had bowed to them before for his owne life. His age, his habit, the place, the language kept *Ioseph* from their knowledge; neither had they called off their minds from their folds, to inquire of matters of forren state, or to heare that an Ebrew was advanced to the highest honour of Egypt. But hee cannot but know them, whom hee left at their full growth, whose tongue and habit, and number were still one: whose faces had left so deep an impression in his minde, at their unkind parting. It is wisdom sometimes

so to conceale our knowledge,
that we may not preiudice truth.

Hee that was hated of his brethren for beeing his fathers spye;
now accuses his brethren for
common spies of the weaknesse
of Egypt; hee could not without
their suspicion haue come to a
perfect intelligence of his fathers
estate, and theirs, if he had not ob-
iected to them that which was
not. We are not alwaies bound to
go the neereſt way to trueth. It is
more ſafe in caſes of inquisition
to fetch far about, that he might
ſeeme enough an Egyptian, hee
ſweares heatheniſhly. How little
could they ſuſpect this oath could
proceed from the ſonne of him,
which ſwore by the feare of his

father *Isaac*: How oft haue sinister respects drawne weake goodnes to disguise it selfe, euen with sins?

It was no small ioy to *Ioseph*, to see this late accomplishment of his ancient dreame; to see these suppliants (I know not whether more brethren, or enemies) groueling before him in an y-knowing submission: And now it doth him good to seeme merciles to them, whom he had found wilfully cruell; to hide his loue from them which had shewed their hate to him, and to thinke how much he fauoured them, and how little they knew it: And as sporting himselfe in their seeming misery, he pleasantly imitates all those actions reciprocally vnto them

them, which they in despiht and earnest, had done formerly to him; hee speakes roughly, reiects their perswasions, puts them in hold, and one of them in bonds.

The minde must not alwaies bee iudged by the outward face of the actions. Gods countenance is oft-times as seuer, and his hand as heauy to them whom hee best loueth. Many a one vnder the habit of an Egyptian hath the hart of an Israelite. No song could be so delightful to him, as to hear them in a late remorse condemn themselues before him, of their old cruelty towards him, who was now their vnknown witnesse and Iudge.

Nothing doth so powerfully

Q3

call

call home the conscience, as affliction; neither need there any other art of memory for sinne, besides misery. They had heard *Iosephs* deprecation of their euil with teares, and had not pityed him; yet *Ioseph* doth but heare their mention of this euill which they had done against him, and pities them with teares, hee weeps for ioy to see their repentance, and to compare his safety and happines with the cruelty which they intended, and did, and thought they had done.

Yet he can abide to see his brother his prisoner; whom no bonds could bind so strong, as his affection bound him to his captiue: *Simeon* is left in pawne, in fetters; the

the rest returne, with their corne,
with their mony, paying nothing
for their prouision; but their la-
bour; that they might be as much
troubled with the benificence of
that strange Egyptian Lord, as
before with his imperious suspiti-
on. Their wealth was now more
irkesom to them, then their need,
and they feare God means to pu-
nish them more in this superflui-
tie of money, then in the want of
victuals. (*What is this that God hath
done to vs?*) It is a wise course to
be jealous of our gaine; and more
to feare, then desire abundance.

Old *Jacob* that was not ysed to
simple and absolut contentments
receiues the blessing of seasona-
ble prouision, together with the

Q 4

affli-

affliction of that heauy message; the losse of one sonne; and the danger of another. And knewes not whether it be better for him to die with hunger; or with griefe for the departure of that sonne of his right hand: Hee daines off till the last; Protraction is a kinde of ease in euils that must come.

At length (as no plea is importunate as that of famine) Benjamin must goe; one euill must bee hazarded for the redresse of another what would it auale him to see whom he loued, miserable? how iniurious were that affliction to keepe his sonne so long in his eye till they should see each other die for hunger.

The ten brothers returne into
Egypt

Egypt loaded with double money
in their sackes, and a present in
their hands; the danger of mista-
king is requited, by honest minds
with more then restitution. It is
not enough to find our own hearts
clear in suspicious actions, except
we satisfie others: Now hath *Jo-*
seph what he would, the sight and
presence of his *Benjamin*, whom
he therefore borrowes of his Fa-
ther for a time, that he might re-
turne him with a greater interest
of ioy: And now hee feasts them
whom hee formerly threatned,
and turnes their feare into won-
der; all vnequall loue is not parti-
all; all the brethren are intertai-
ned bountiffully, but *Benjamin*
hath a five-fold portion: By how
much his welcome was greater,
by

by so much his pretended theit
seemed more hainous; for good
turnes aggrauate vnkindnesses,
and our offences are increased
with our obligations: How easie
is it to finde aduantages, where
there is a purpose to accuse: *Benia-
mins* sacke makes him guilty of
that whereof his heart was free:
Crimes seeme strange to the in-
nocent; well might they abiure
this fact with the offer of bon-
dage and death: For they which
carefully brought againe that
which they might haue taken,
would neuer take that which was
not giuen them. But thus *Ioseph*
would yet dally with his bre-
thren, and make *Beniamin* a theefe
that he might make him a seruant
and fright his brethren with the
perill

perill of that their charge, that he might double their ioy, and amazednesse in giuing them two brothers at once : our happinesse is greater, and sweeter when wee haue well feared, and smarted with euills.

But now when *Judah* seriously reported the danger of his old father, and the sadnesse of his last complaint, compassion and ioy will be concealed no longer, but breake forth violently at his voice and eies. Many passions doe not well abide witnessles, because they are guilty to their owne weaknessse : *Ioseph* sends forth his seruants that he might freely weep. He knew he could not say, I am *Ioseph*, without an vnbeleeuing
ve-

vehemence.

Neuer any worde sounded so strangely as this, in the eares of the Patriarkes. Wonder, doubt, reuerence, ioy, feare, hope, guiltinesse stroke them at once. It was time for *Ioseph* to say Feare not; No maruell if they stood with palenesse and silence before him; looking on him, and on each other: the more they considered, they wondred, and the more they beleued, the more they feared: For those words (*I am Ioseph*), seemed to sound thus much to their guilty thoughts: You are murderers, and I am a Prince in spight of you; My power and this place, giue me all opportunities of reuenge; My glory is your shame,

my

my life your danger, your sinne
liues together with mee. But now
the teares and gracious words of
Joseph haue soone assured them of
pardon and loue, and haue bid-
den them turne their eies from
their sinne against their brother,
to their happinesse in him, and
haue changed their doubts into
hopes and ioyes; causing them
to looke vppon him without
feare, though not without shame.
His louing imbracements cleare
their hearts of all iealousies; and
hasten to put new thoughts into
them; of fauour, and of greatnes:
So that now forgetting what e-
uill they did to their brother, they
are thinking of what good their
brother may doe to them: Acti-
ons salued vp with a free forgive-
nesse

nesse, are as not done; and as a bone once broken is stronger after well setting, so is loue after reconcilment.

But as wounds once healed leaue a scarre behind them; so remitted iniuries leaue commonly in the actors a guilty remembrance; which hindred these brethren from that freedom of ioy which else they had conceiued: This was their fault, not *Iosephs*; who strives to giue them all security of his loue, and will bee as bountifull, as they were cruell. They sent him naked to strangers, he sends them in new and rich liueryes to their Father; they tooke a small summe of money for him, he giues them great treasures;

tures; They sent his torne cote to his Father ; Hee sends variety of costly raiments to his Father by them; They sold him to bee the load of camels ; Hee sends them home with chariots. It must be a great fauor that can appease the conscience of a great iniury. Now they returne home rich and ioyfull, making themselves happy to thinke , how glad they should make their father with this news.

That good old man would neuer haue hoped that Egypt could haue afforded such provision as this. *Ioseph* is yet aliue : This was not food , but life to him. The returne of *Benjamin* was comfortable : but that his dead sonne was yet aliue after so many yeeres lamentation, was tidings

things too happy to be beleued,
and was enough to endanger
that life with excesse of ioy, which
the knowledge thereof doubled.
ouer-excellent iobjects are dan-
gerous in their sudden apprehen-
sions. One graine of that ioy
would haue safely cheared him,
whereof a full measure ouer-laies
his heart with too much sweet-
nesse. There is no earthly plea-
sure whereof wee may not surfet:
of the spirituall wee can neuer
haue enough.

Yet his eies reuiue his minde,
which his eares had thus astoni-
shed. When he saw the charerts
of his sonne, hee beleued *Iosephs*
life, and reiecteth his owne. He
had too much before, so that hee
could

could not enioy it: now he saith,
*I haue enough, Ioseph my sonne is yet
aline.*

They told him of his honour,
he speakes of his life: life is better
than honour. To haue heard
that *Ioseph* liued a seruant, would
haue ioied him more, than to
heare that hee died honourably.
The greater blessing obscures the
lesse. Hee is not worthy of ho-
nour that is not thankfull for life.

Yet *Iosephs* life did not content
Iacob without his presence: (*I will
go downe and see him ere I dye:*) The
sight of the eye is better then to
walke in desires; Good things ple-
sure vs not in their being, but in
our inioying.

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The

The height of all earthly contentment appeared in the meeting of these two ; whom their mutuall losse had more endeared to each other : The intermission of comforts hath this aduantage, that it sweetens our delight more in the returne, then was abated in the forbearance. God doth oft-times hide away our *Ioseph* for a time that wee may bee more ioyous and thankfull in his recovery: This was the sincerest pleasure that euer *Iacob* had , which therefore God reserued for his age.

And if the meeting of earthly friends be so vnspeakeably comfortable; how happy shall we bee in the sight of the glorious face of God our heauenly Father ; of
that

that our blessed redeemer, whom we sold to death by our sins, and which now after that noble Triumph hath all power giuen him in heauen and in earth:

Thus did *Iacob* reioyce when he was to go out of the land of promise to a forreine nation for *Iosephs* sake ; beeing glad that hee should loose his country for his sonne. What shall our ioy bee, who must go out of this forraine land of our pilgrimage to the home of our glorious inheritance, to dwell with none but our own ; in that better and more lightsome Goshen-free from all the incombrances of this Egypt, and full of all the riches and delights of God? The guilty conscience can neuer
R 2 thinke

thinke it selfe safe: So many yeares experience of *Iosephs* loue could not secure his brethren of remission: those that know they haue deserued ill, are wont to misinterpret fauours, and think they cannot be beloued: All that while, his goodnes seemed but concealed, and sleeping malice; which they feared in their Fathers last sleepe would awake and bewray it selfe in reuenge: Still therefore they plead the name of their Father, though dead, not daring to vse their owne: Good meanings cannot be more wronged, then with suspicion: It grieues *Ioseph* to see their teare, and to finde they had not forgotten their owne sinne, and to heare them so passionately craue that which they had.

For

Forgive the trespassse of the servants of thy Fathers God:) What a coniuration of pardon was this? What wound could be either so deepe, or so festered, as this plaster could not cure? They say not, the sons of thy Father, for they knew *Iacob* was dead, and they had degenerated; but the servants of thy Fathers God: How much stronger are the bonds of religion, then of nature: If *Ioseph* had beene rancorous, this deprecation had charmed him; but now it resolves him into teares: They are not so ready to acknowledge their old offence as he to protest his loue; and if he chide them for any thing, it is for that they thought they needed to intreat since they might know, it could not stand with the fellow

seruant of their Fathers God to harbour maliciousnesse, to purpose reuenge. Am not I vnder God? And fully to secure them; he turnes their eyes from themselves to the decree of God, from the action to the euent; as one that would haue them thinke, there was no cause to repent of that which proued so succesfull.

Euen late confession findes forgiveness; *Ioseph* had long agoe seene their sorrow, neuer but now heard their humble acknowledgment; Mercy staves not for outward solemnities. How much more shall that infinite goodnes pardon our finnes when he finds the truth of our repentance.

FINIS



Contemplations.

THE FOVRTH BOOKE.

*The affuction of Israel. Or
The Ægyptian bondage.
The birth and breeding of Moses.
Moses called.
The plagues of Ægypt.*

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signe of the *Bull-head*.

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TO THE RIGHT
Honourable IAMES,
Lord Hay: All
grace and hap-
pinesse.



RIGHT Honourable:
*All that I can say for my
selfe is a desire of dooing
good; which if it were
as feruent in richer hearts, that Church
which now we see comely, would then be
glorious: this honest ambition hath car-
ried me to neglect the feare of seeming
prodigall of my little: and while I see o-
thers talents rusting in the earth, hath
drawne*

drawne me to traffick with mine in publique. I hope no aduenture that euer I made of this kind shall bee equally gainfull to this my present labour, wherein I take Gods owne history for the ground, and worke vpon it by what meditations my weakenesse can afford. The diuinenes of this subiect shall make more then amends for the manifold defects of my discourse; although also the blame of an imperfection is so much the more when it lighteth vpon so high a choice. This part which I offer to your Lordship shall shew you Pharaoh impotently enuious and cruell, the Israelites of friends become slaues, punished onely for prospering; Moses in the weeds, in the court, in the desert, in the hill of visions; a Courtier in Ægypt, a shepheard in Midian, an Ambassador from God, a leader of Gods people, and when you see the
pro-

prodigious variety of the plagues of *Ægypt* you shall not know whether more to wonder at the miracles of *Moses*, or *Pharaohs* obstinacy. Finally, you shall see the same waues made both a wall & a gulfe in one houre ; the *Ægyptians* drowned , where no *Israelite* was wet-shod; and if these passages yeeld not abundance of profitable thoughts, impute it (not without pardon) to the pœuerty of my weake conceit ; which yet may perhaps occasion better vnto others. In all humble submission I commend them (what they are) to your Lordships favourable acceptation , and your selfe with them , to the gracious blessing of our God.

Your Lordships in all dutifull
obseruance at com-
mand.

Ios. HALL.

NOT FORN - IN ORDER TO

111



THE FOVRTH BOOKE.

The affliction of Iſrael.



Egypt was long an harbour to the Iſraelites; now it proues a layle; the poſteritye of Iacob findes too late, what it was for their forefathers to ſel *Ioseph*, a ſlaue into Egypt. Thoſe whom the Egyptians honoured before as Lords, they now contemne as drud-

drudges: One *Pharaoh* aduances whom another labors to depresse: Not seldome the same man changes copies, but if fauours out-lie one age they proue decrepit and hartlesse: It is a rare thing to finde posterity heires of their fathers loue: How should mens fauours bee but like themselves, variable and inconstant? there is no certainty but in the fauour of God, in whom can bee no change; whose loue is entayled vpon a thousand generations.

Yet if the Israelites had beene trecherous to *Pharaoh*, if disobedient, this great change of countenance had beene iust; now the onely offence of Israel

rael is that he prospereth ; That which should bee the motiue of their gratulation, and friendship, is the cause of their malice. There is no more hatefull sight to a wicked man then the prosperity of the conscionable ; None but the spirit of that true harbinger of Christ can teach vs to say with contentment, Hee must increase, but I must decrease.

And what if Israel bee mightie and rich? (*If there be warre, they may ioyne with our enemies, and get them out of the land*) Behold they are afraid to part with those whom they are greeued to entertaine : Either staying or going is offence enough, to those that seeke quarrels; There were no wars, and yet they

they say (If there be wars) The Israelites had neuer giuen cause of feare to reuolt, and yet they say, (Least they ioyne to our enemies to those enemies which wee may haue; So they make their certain friends slaues, for feare of vncertaine enemies. Wickednes is euer cowardly, and full of vniust suspicions; it makes a man feare, where no feare is, flye when none pursues him. What difference there is betwixt *Dauid* and *Pharaoh*; The faith of the one saies, I will not be afraid for tenne thousand that should beset me; The feare of the other saies, Lest if there be warre, they ioyne with our enemies; Therefore should he haue made much of the Israelites, that they might bee his, his fauours might haue

haue made them firme; Why might they not as wel draw their swords for him?

Weake and base minds euer incline to the worse; and seeke safety rather in an impossibility of hurt, then in the likelihood of iust aduantage: Fauors had bene more binding then cruelties, yet the foolish Egyptian had rather haue impotent seruants, then able friends. For their welfare alone *Pharaoh* owes Israel a mischief; and how will he pay it?

(Come let vs worke wisely;) Leud men cal wicked policies wisdom, and their successe happinesse: Herein Satan is wiser, then they, who both layes the plot, and
S makes

makes them such fooles as to mistake villany and madnesse, for the best vertue.

Iniustice is vpheld by violence, whereas iust governments are maintained by loue: Taske-masters must be set ouer Israel; they should not be the true seed of Israel, if they were not still set to wrestle with God in afflictions: Heavy burdens must be laid vpon them: Israel is neuer but loaded, the destiny of one of *Jacobs* sonnes is common to all. To lye downe betwixt their burdens: If they had seemed to breath them in *Goshen* sometimes, yet euen there it was no small misery to be forrainers, and to liue among Idolaters: But now the name of

a slaue is added to the name of a stranger. Israel had gathered some rust in idolatrous Egypt, and now he must be scoured, they had born the burden of Gods anger, if they had not born the burdens of the Egyptians.

As God afflicted them with another mind then the Egyptians; (God to exercise them, the Egyptians to suppress them;) so causes hee the euent to differ. Who would not haue thought with these Egyptians, that so extreme misery should not haue made the Israelites vnfit both for generation and resistance; Moderate exercise strengthens, extreame destroys nature: That God which many times workes by contrarie

means caused them to grow with depression, with persecution to multiply; How can Gods Church but fare well, since the very malice of their enemies benefits them. O the Soueraigne goodnes of our God that turnes all our poysons into cordials, Gods vine beares the better with bleeding.

And now the Egyptians could be angry with their owne maliciousnesse, that this was the occasion of multiplying them whom they hated, and feared; to see that this seruice gained more to the workmen, then to their maisters; The stronger therefore the Israelites grew, the more impotent grew the malice of their persecutors. And since their owne labor

bor strengthens them, now tyranny will try what can bee done by the violence of others: Since the present strength cannot bee subdued; the hopes of succession must be prevented: women must bee suborned to bee murtherers, and those whose office is to help the birth, must destroy it.

There was lesse suspicion of cruelty in that sexe, and more opportunity of doing mischief. The male children must be borne, and dye at once; what can bee more innocent then the child that hath not liued so much as to cry, or to see light? It is fault enough to bee the son of an Israelite: the daughters may liue for bondage, for lust a condition so much (at the least)

woorse then death , as their sexe was weaker. O maruellous cruelty that a man should kill a man, for his sexes sake. Whosoever hath loosed the reynes vnto cruelty is easily carryed into incredible extremities.

From burdens they proceed to bondage, and from bondage to blood: from an vniust vexation of their body, to an inhumane destruction of the fruit of their body; As the sins of the concupiscible part, from sleight motions grow on to foule executions, so doe those of the irascible; there is no sinne whose harbour is more vn safe then of that of malice: But oft times the power of tyrants answers not their will; euill com-
man-

manders cannot alwaies meere
with equally mischieuous a-
gents.

The feare of God teaches the
midwiues to disobey an vniust
command; they well knew how
no excuse it is for euill, I was bid-
den. God said to their harts, *Thou
shalt not kill*, This voice was louder
then *Pharaohs*. I commend their
obedience in disobeying, I dare
not commend their excuse, there
was as much weakenesse in their
answere, as strength in their
practise: as they feared God in
not killing, so they feared *Phara-
oh* in dissembling: oft times those
that make conscience of greater
sins are ouertaken with lesse. It is
wel and rare if we can come forth

of a dangerous action without any foyle; and if we haue escaped the storme; that some after drops wet vs not.

Who would not haue expected that the midwiues should bee murdered for not murdering? *Pharaoh* could not be so simple to thinke these women trusty yet his indignation had no power to reach to their punishment. God prospered the mid-wiues: who can harme them? Euen the not dooing of euill is rewarded with good. And why did they prosper? Because they feared God; Not for their dissimulation but their pietie. So did God regard their mercie, that he regarded not their infirmitie. How fond-

sondly do men lay the thank vpon the sin which is due to the vertue: true wisdom teaches to distinguish Gods actions, and to ascribe them to the right causes: Pardon belongs to the lye of the Midwiues, remuneration to their goodnes, prosperity to their fear of God.

But that which the Midwiues will not, the multitudes shall do; It were strange if wicked rulers should not finde some or other instruments of violence: all the people must drowne whom the women saued; Cruelty hath but smoked before, now it flames vp; secret practising hath made it shamelesse, that now it dare proclaime tyranny. It is a miserable state

state where euery man is made an executioner: there can bee no greater argument of an ill cause then a bloody prosecution, whereas truth vpholds her selfe by mildnesse, and is promoted by patience. This is their act, what was their issue? the people must drown their males, themselves are drowned: they died by the same means by which they caused the poore Israelitish infants to dye; that law of retaliation which God will not allow to vs, because we are fellow creatures, hee iustly practiseth in vs. God would haue vs reade our sinnes in our iudgements, that we might both repent of our sinnes; and giue glory to his iustice.

Pharaoh raged before, much
more

more now that hee receiued a
message of dismissal: the moni-
tions of God make ill men worse:
the waues doe not beat nor roare
any where so much as at the
banke which restraines them.
Corruption when it is checked,
growes madde with rage. As the
vapour in a cloud would not
make that fearefull report, if it
met not with opposition. A good
heart yeelds at the stillest voice of
God: but the most gracious mo-
tions of God harden the wicked.
Many would not be so desperately
settled in their sinnes, if the
word had not controlled them.
How milde a message was this to
Pharaoh, and yet how galling?
Wee pray thee let vs goe. God com-
mands him that which hee fea-
red.

red. Hee tooke pleasure in the present seruitude of Israel : God calls for a release. If the suit had beene for mitigation of labour, for preservation of their children, it might haue caried some hope, and haue found some fauour, but now God requires that which he knows will as much discontent *Pharaoh* as *Pharaohs* cruelty could discontent the Israelites (*Let vs goe*) How contrary are Gods precepts to naturall minds? And indeed, as they loue to crosse him in their practise ; so hee loues to crosse them in their commands before, & his punishments afterward ; It is a dangerous signe of an ill heart to feele Gods yoake heauy.

Moses talkes of sacrifice, *Pharaoh*

ob

ob talkes of worke. Any thing seemes due worke to a carnall minde, sauing Gods seruice : nothing superfluous, but religious duties. Chriut tels vs there is but one thing necessarie : nature tels vs there is nothing but that, needlesse. *Moses* speakes of deuotion, *Pharaoh* of idlenesse. It hath beene an old vse, as to cast faire colours vpon our owne vicious actions, so to cast euill aspersions vpon the good actions of others. The same Diuell that spoke in *Pharaoh*, speakes still in our scoffers, and cals religion hypocrisie, conscionable care, singularitye. Euery vice hath a title, and euery vertue a disgrace.

Yet while possible taskes were

im-

imposed, there was some comfort. Their diligence might saue their backs from stripes. The conceit of a benefit to the commander, and hope of impunitie to the labourer, might giue a good pretence to great difficulties: but to require taskes not faisible, is tyrannicall, and doth onely picke a quarrell to punish. They could neither make straw, nor finde it, yet they must haue it. Doe what may be, is tolerable; but doe what cannot bee, is cruell. Those which are aboue others in place, must measure their commands, not by their owne wils, but by the strength of their inferiors. To require more of a beast than he can doe, is inhumane. The taske is not done:
the

the taske-masters are beaten :
the punishment lies where the
charge is ; they must exact it of
the people, *Pharaoh* of them. It
is the miserie of those which are
trusted with authoritie, that their
inferiours faults are beaten vpon
their backes. This was not the
fault to require it of the taske-
masters, but to require it by the
taske-masters, of the people.
Publike persons doe either good
or ill with a thousand hands, and
with no fewer shall receiue it.

The

*The birth and breeding of
Moses.*

IT is a wonder that *Amram* the father of *Moses*, would think of the marriage bed in so troublesome a times when he knew hee should beget children either to slavery, or slaughter: yet even now in the heat of this bondage, he marries *Jochebed*: the drowning of his sonnes was not so great an euill, as his owne burning; the thralldom of his daughters not so great an euill, as the subiection vnto sinfull desires. He therefore vses Gods remedy for his sinne; and refers the sequell of his danger

ger to God. How necessary is his imitation for those which haue not the power of containing ? Perhaps we would haue thought it better to liue childlesse : but *Amram* and *Iocbed* durst not incurre the danger of a sinne, to auoid the danger of a mischief. No doubt when *Iocbed* the mother of *Moses* saw a man-childe borne of her, and him beautifull and comely, she fell into extreme passion, to thinke that the executioners hand should succede the Mid-wiues. All the time of her conception, shee could not but feare a sonne ; now shee sees him, and thinks of his birth and death at once ; her second throwes are more grieuous than her first. The paines of trauell in others are
T some-

somewhat mitigated with hope, and counteruailed with ioy that a man-child is borne ; in her they are doubled with feare; the remedie of others is her complaint: still shee lookes when some fierce Egyptian would come in, & snatch her new-borne infant out of her bosome ; whose comelineffe had now also added to her affection.

Many times God writes presages of Maiestie and honour, euen in the faces of children. Little did shee thinke, that shee held in her lappe the deliuerer of Israel. It is good to hazard in greatest appearances of danger. If *Iocbebed* had said, If I beare a son they will kill him, where had beene the great rescuer of Israel ? Happie is that resolution

resolution which can follow God
hood-winkt, and let him dispose
of the euent : When shee can no
longer hide him in her wombe,
she hides him in her house ; afraid
lest euery of his cryings should
guide the executioner to his cra-
dle. And now she sees her trea-
sure can be no longer hid , shee
ships him in a barke of bulrushes,
and commits him to the mercy of
the waues, and (which was more
mercileffe) to the danger of an
Egyptian passenger, yet doth she
not leaue him without a gaidian.

No tyrannie can forbid her to
loue him, whom shee is forbid-
den to keepe : Her daughters eies
must supply the place of her arms
and if the weake affection of a

mother were thus effectually carefull, what shall wee thinke of him whose loue, whose compassion is (as himselfe) infinite? His eie, his hand cannot but be with vs, euen when wee forsake our selues: *Moses* had neuer a stronger protection about him, no not when all his Israelites were pitched about his tent in the wilderness, than now when he lay sprauling alone vpon the waues: No water, no Egyptian can hurt him. Neither friend nor mother dare owne him, and now God challenges his custodie. When wee seeme most neglected, and forlorne in our selues, then is God most present, most vigilant.

His prouidence brings *Pharaohs*
daughter

daughter thither to wash her selfe. Those times looke for no great state : A Princeſſe comes to bath her ſelfe in the open ſtream: ſhe meant only to waſh her ſelfe, God fetches her thither to deliuer the deliuerer of his people. His deſignes goe beyond ours. We know not (when wee ſet our foot ouer our threshold) what hee hath to doe with vs. This euent ſeemed caſuall to this Princeſſe, but predetermined , and prouided by God , before ſhee was: how wiſely and ſweetly God brings to paſſe his owne purpoſes in our ignorance and regardleſſeſſe. She ſaw the Arke, opens it, findes the childe weeping ; his beautie and his teares had God prouided for the ſtrong perſwa-

T 3

ſions

sions of mercy. This yoong and
lively Oratorie preuailed. Her
heart is stroke with compassion,
and yether tongue could say, it
is an Hebrewes childe.

See heere the mercifull daugh-
ter of a cruell father : It is an vn-
charitable and iniurious ground
to iudge of the childs disposition
by the parents. How well doth
pitie besee me great personages?
and most in extremities. It had
beene death to another to rescue
the childe of an Hebrew ; in her,
it was safe and noble. It is an
happie thing when great ones
improue their places to so much
more charitie as their libertie is
more.

Moses his sister finding the prin-
cesse

cesse compassionate, offers to procure a nurse, and fetches the mother, and who can bee so fit a nurse as a mother? She now with glad hands receiues her childe, both with authority and reward. She would haue giuen al her substance for the lite of her sonne; and now shee hath a reward to nurse him. The exchange of the name of a mother for the name of a nurse hath gained her both her sonne, and his education, and with both, a recompence. Religion doth not call vs to a weake simplicity, but allows vs as much of the serpent, as of the Doue: Lawfull policies haue from God both libertie in the vse and blessing in the succeffe.

The good Ladie did not breed

T 4

him

him as some childe of almes, or as some wretched outcast for whom it might be fauor enough to liue; but as her owne sonne. In all the delicacies, in all the learning of Egypt. Whatsoever the Court, or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education workes wondrous changes, and is of great force either way, a little aduancement hath so puffed vp some aboue themselues, that they haue not only forgot their friends, but scorned their parents. All the honours of Egypt could not winne *Moses* not to call his nurse, mother: or weane him from a willing miserie with the Israelites. If we had *Moses* his faith, we could
not

not but make his choice. It is onely our infidelity that bindes vs so fast to the world, and makes vs preferre the momentany pleasures of sinne, vnto that euerlasting recompence of reward.

Hee went forth and looked on the burdens of Israel. What needed *Moses* to haue afflicted himselfe with the afflictions of others? Himselfe was at ease and pleasure in the Court of *Pharaoh*. A good heart cannot abide to be happy alone; and must needes, vnbidden, share with others in their miseries. He is no true *Moses* that is not mooued with the calamities of Gods Church. To see an Egyptian smite an Hebrew, it smote him, and mooued him
to

to smite. Hee hath no Israelitish blood in him, that can endure to see an Israelite stricken either with hand or tongue.

Heere was his zeale : where was his authoritie ? Doubtlesse *Moses* had an instinct from God of his magistracie ; else how should hee thinke they would haue vnderstood what himselfe did not ? Oppressions may not bee righted by violence, but by law. The redresse of euill by a person vnwarranted, is euill. *Moses* knew that God had called him, he knew that *Pharaoh* knew it not : therefore he hides the Egyptian in the sand. Those actions which may bee approoued vnto God, are not alwaies safe with

with men : as contrarily, too many things goe currant with men, that are not approoued of God.

Another Hebrew is stricken, but by an Hebrew : the act is the same, the agents differ : neither doth their profession more differ, than *Moses* his proceedings. Hee giues blowes to the one : to the other, words. The blowes to the Egyptian were deadly; the words to the Hebrew, gentle and plausible. As God makes a difference betwixt chastisements of his owne, and punishments of strange children : So must wise governours learne to distinguish of sinnes and iudgements, according to circumstances. How mildly doth *Moses* admonish?

Sirs,

Sirs, yee are brethren. If there had beene but any dramme of good nature in these Hebrewes, they had relented : now it is strange to see that being so vniuersally vexed with their common aduersarie, they should yet vex one another : One would haue thought that a common opposition should haue vnited them more, yet now priuate grudges doe thus dangerously diuide them. Blowes enow were not dealt by the Egyptians, their owne must adde to the violence. Still Satan is thus busie, and Christians are thus malicious, that (as if they wanted enemies) they flie in one anothers faces. While we are in this Egypt of the world, all vnkinde strifes would easily bee
compo-

composed it wee did not forget
that wee are brethren.

Behold an Egyptian in the
skinne of an Hebrew : How dog-
ged an answer doth *Moses* receiue
to so gentle a reproofe ? Who
would not haue expected that
this Hebrew had beene enough
deiected with the common af-
fliction ? But vexations may make
some more miserable, not more
humble. As wee see sickenes-
ses make some tractable , o-
thers more froward ; It is no ea-
sie matter to beare a reproofe
well ; if neuer so well tempe-
red ; no sugar can bereaue a pill
of his bitternesse : None but the
gracious can say , *Let the righteous
smite me.*

Next

Next to the not deseruing a re-
prooffe is the well taking of it. But
who is so ready to except and ex-
claime as the wrong-doer? The
patient replies not. One iniurie
drawes on another, first to his
brother, then to his reproouer.
Guiltinesse will make a man stirre
vpon euery touch: hee that was
wronged, could incline to recon-
ciliation: Malice makes men vn-
capable of good counsell; and
there are none so great enemies
to iustice, as those which are ene-
mies to peace.

With what impatience doth a
galled heart receiue an admoni-
tion? This vnworthy Israelite is
the patterne of a stomackfull of-
fender, first he is moued to chol-
ler

ler in himself: then he calls for the
authoritie of the admonisher: A
small authoritie will serue for a lo-
uing admonition. It is the duty of
men, much more of Christians to
aduiſe againſt ſinne; yet this man
aſkes who made thee a Iudge, for
but finding fault with his iniury.
Then, hee aggrauates, and miſ-
conſtrues; Wilt thou kill mee?
when *Moses* meant onely to ſaue
both. It was the death of his ma-
lice onely that was intended and
the ſafety of his perſon. And laſt-
ly he vpbraids with former acti-
ons; Thou killedſt the Egyptian:
What if he did? What if vniuſtly?
What was this to the Hebrew?
Another mans ſinne is no excuſe
for ours: A wicked heart neuer
lookes inward to it ſelfe, but out-
ward

ward to the quality of the reprover if that afford exception, it is enough. As a dog runs first to revenge on the stone: what matter is it to me who he be that admonishes me: let me look home into my self: let me look to his advise. If that be good, it is more shame to me to be reproved by an euill man. As a good mans allowance cannot warrant euill, so an euill mans reproofe may remedy euill: If this Hebrew had bin well pleased, *Moses* had not heard of his slaughter; Now in choller all will out; And if this mans tongue had not thus cast him in the teeth with blood, he had beene surprised by *Pharaoh*, ere he could haue known that the fact was known.

Now he growes iealous, flees
and

and escapes No friend is so commodious in some eases as an aduersary ; This wound which the Hebrew thought to giue *Moses*, saued his life. As it is good for a man to haue an enemy, so it shall be our wisdom to make vse of his most cholericke obiections. The woorst of an enemy, may prooue most soueraigne to our selues. *Moses* flees, It is no discomfort for a man to flee when his conscience pursues him not: Where Gods warrant will not protect vs, it is good for the heeles to supply the place of the tongue.

Moses when he may not in Egypt, he will be doing iustice in Midian. In Egypt hee deliuers the oppressed

pressed Israelite: In Midian the wronged daughters of *Iethro*. A good man will be doing good, wheresoeuer he is; His trade is a compound of charity and iustice as therfore euill dispositions cannot bee changed with ayres, no more will good. Now then hee fits him downe by a well in Midian. There hee might haue to drinke, but where to eat he knew not. The case was altered with *Moses*, to come from the dainties of the court of Egypt, to the hunger of the fields of Midian: It is a lesson that al Gods children must learne to take out, to want and to abound. Who can thinke strange of penury, when the great gouernour of Gods people once hath nothing? Who would not haue thought

thought in this case, *Moses* should haue bene hartlesie and fullen; so cast downe with his owne complaints, that he should haue had no feeling of others; yet how hote is hee vpon iustice? No aduersitie can make a good man neglect good duties, hee sees the oppression of the shepheards, the image of that other hee left behind him in Egypt: The maids, (daughters of so great a peere) draw water for their flockes, the inhumane shepherds driue them away; rudenesse hath no respect either to sexe, or condition; If we liued not vnder lawes this were our case; Might would bee the measure of iustice: we should not so much as enioy our owne water: vniust courses will not euer

prosper: *Moses* shall rather come from Egypt to Midian to beate the shepheards, then they shall vex the daughters of *Iethro*: This act of iustice was not better done than taken. *Reuel* requites it kindly with an hospitall entertaiment. A good nature is ready to answer courtesies: we cannot do too much for a thankfull man. And if a courteous heathen reward the watering of a sheepe in this bountifull manner, how shal our God recompence but a cup of cold water, that is giuen to a disciple? This fauor hath wonne *Moses*, who now consents to dwel with him, though out of the Church. Curiositie or whatsoeuer idle occasions may not draw vs (for our residence) out of the bounds

bounds of the Church of God : danger of life may ; wee loue not the Church if wee easily leaue it : it in a case of life, we leaue it not (vpon opportunitie) for a time of respite, wee loue not our selues. The worst part of *Moses* his requitall was his wife, one of those whom he had formerly protected.

I doe not so much maruell that *Iethro* gaue him his daughter (for he saw him valiant, wise, learned, nobly bred) as that *Moses* would take her ; a stranger, both in blood and religion. I could plead for him necessarie : his own nation was shut vp to him ; if hee would haue tried to fetch a daughter of Israel, he had endangered

gered to leaue himselfe behinde. I could pleade some correspondence in common principles of religion; for doubtlesse *Moses* his zeale could not suffer him to smother the truth in himselfe: he should haue beene an vnfaithfull seruant, if hee had not beene his masters teacher. Yet neither of these can make this match either safe, or good. The euent bewraies it dangerously inconuenient. This choice had like to haue cost him deare: shee stood in his way for circumcision; God stands in his way for reuenge. Though he was now in Gods message, yet might he not be forborne in this neglect. No circumstance, either of the dearenesse of the solicitor, or our owne ingagement, can

can beare out a sinne with God: Those which are vnequally yoked, may not euer looke to draw one way. True loue to the person cannot long agree with dislike of the religion. He had need to be more than a man, that hath a *Zipporah* in his bosome, and would haue true zeale in his hart. All this while *Moses* his affection was not so tied to Midian, that he could forget Egypt. Hee was a stranger in Midian: what was he else in Egypt? Surely either Egypt was not his home, or a miserable one; and yet in reference to it, he calls his sonne *Gershom*, a stranger there. Much better was it to bee a stranger there, than a dweller in Egypt. How hardly can we forget the place of our a-

bode or education, although neuer so homely? And if hee so thought of his Egyptian home, where was nothing but bondage and tyrannie, how should wee thinke of that home of ours, aboute, where is nothing but rest and blessednesse?

Moses called.

FOrty yeeres was *Moses* a courtier, and forty yeres (after that) a shepheard: That great men may not be ashamed of honest vocations, the greatest that euer were haue beene content to take vp with meane trades. The contempt of honest callings in those
which

which are well borne, argues pride, without wit: How constantly did *Moses* sticke to his hooke? and yet a man of great spirits, of excellent learning, of curious education, and if God, had not (after his forty yeeres seruice) called him off, he had so ended his daies. Humble resolutions are so much more heroical, as they fall into higher subiects.

There can be no fitter disposition for a leader of Gods people, then constancy in his vndertakings, without either wearinesse, or change. How had he learned to subdue all ambitious desires, and to rest content with his obscurity. So hee might haue the freedome of his thoughts, and full

full opportunity of holy meditations, hee willingly leaues the world to others, and enuies not his proudest acquaintance of the Court of *Pharaoh*. Hee that hath true worth in himselfe, and familiarity with God, finds more pleasure in the deserts of *Midian*, then others can doe in the pallaces of Kings.

Whiles he is tending his sheep, God appeared vnto him, God neuer graces the ydle with his visions; when hee findes vs in our callings, we find him in the tokens of his mercy: Satan appeares to the idle man in manifold temptations, or rather presents himselfe, and appeares not. God was euer with *Moses*, yet was hee not scene till now. Hee is neuer absent

absent from his, but sometimes he makes their senses witnesses of his presence. In final matters may be great wonders. That a bush should burne is no marvell, but that it should not consume in burning, is iustly miraculous: God chooseth not euer great subiects wherein to exercise his power. It is enough that his power is great in the smallest.

When I looke vpon this burning bush with *Moses*, me thinks I can neuer see a woorthier, and more liuely Embleme of the Church; That in Egypt was the furnace yet wasted not. Since then how oft hath it bene flaming, neuer consumed. The same power that enlightens it, preserues it:
and

and to none but his enemies is he a consuming fire; *Moses* was a great Philosopher, but small skill would haue serued to know the nature of fire, and of the bush: that fire meeting with combustible matter could not but consume: If it had beene some solid woodd it would haue yeelded later to the flame; but bushes are of so quick dispatch, that the ioy of the wicked is compared to a fire of thorns. Hee noted it a while, saw it continued, & began to wonder. It was some maruel how it should come there; but how it should continue without supply, yea without diminution of matter, was truly admirable: Doubtlesse hee went oft about it, and viewed it on all sides, and now when his eye and
mind

mind could meete with no likely causes, so farre off, resolues, I will go see it; His curiosity ledde him neerer, and what could hee see but a bush and a flame which hee saw at first vnsatisfied? It is good to come to the place of Gods presence, howsoever; God may perhaps speake to thy heart, though thou come but for nouelty: Euen those which haue come vpon curiosity haue beene oft taken: Absence is without hope; If *Moses* had not come, hee had not beene called out of the bush.

To see a fire not consuming the bush, was much; but to heere a speaking fire, this was more; and to heare his own name out of the mouth of the fire, it was most of
all

all. God makes way for his greatest messages by astonishment and admiration: as on the contrary, carelesnes carries vs to a more proficiency vnder the best means of God: If our hearts were more awfull, Gods messages would bee more effectuell to vs.

In that appearance God meant to call *Moses* to come; yet when he is come inhibits him; (*Come not hither*) We must come to God, wee must not come too neere him, when wee meditate of the great mysteries of his word, wee come to him: wee come too neere him when we search into his counsels. The Sunne and the fire say of themselves, *Come not too neere*, how much more the light which

none

none can attaine vnto? We haue
all our limits set vs: The Gentiles
might come into some outer
courts, not into the inmost: The
Iewes might come into the inner
Court, not into the Temple: the
Priests and Leuites into the Tem-
ple, not into the Holy of Holies;
Moses to the hill, not to the bush.
The waues of the sea had not
more need of bounds, than mans
presumption. *Moses* must not
come close to the bush at all; and
where he may stand, he may not
stand with his shooes on. There
is no vnholinesse in clothes: God
prepared them for man at first,
and that of skins, lest any excep-
tion should be taken at the hides
of dead beasts. This rite was sig-
nificant. What are the shooes
but

but worldly and carnall affections? If these be not cast off when wee come to the holy place, wee make our selues vnholvy: how much lesse shold we dare to come with resolutions of sinne? This is not onely to come with shooes on, but with shooes bemired with wicked filthinesse; the touch whereof profanes the pauement of God, and makes our presence odious.

Moses was the sonne of Amram, Amram of Kobath, Kobath of Levi, Levi of Iacob, Iacob of Isaac, Isaac of Abraham. God puts together both ends of his pedigree, I am the God of thy father, and of Abraham, Isaac, Iacob. If he had said only, I am thy God, it had bene

Moses

Moses his duty to attend awfully; but now that hee saies I am the God of thy Father, and of *Abraham &c.* He challenges reuerence by prescription. Any thing that was our Ancestors, pleases vs; their houses; their vessels, their cote-armour; How much more their God? How carefull should parents be to make holy choises? Euery precedent of theirs are so many monuments and motiues to their posteritie. What an happinesse it is to bee borne of good parents: hence God claimes an interest in vs, and wee in him, for their sake. As many a man smarteth for his fathers sinne, so the goodnesse of others is crowned in a thousand generations. Neither doth God say, I was the God

X

of

of *Abraham, Isaac, Jacob* ; but, I am. The Patriarkes still liue after so many thousand yeeres of dissolution. No length of time can separate the soules of the iust from their maker. As for their bodie, there is still a reall relation betwixt the dust of it, and the soule : and if the being of this part be more defectiue, the being of the other is more liuely, and doth more than recompence the wants of that earthly halfe.

God could not describe himselfe by a more sweet name than this, I am the God of thy father, and of *Abraham*, &c. yet *Moses* hides his face for feare. If hee had said, I am the glorious God that made heauen and earth, that dwell

dwell in light inaccessible, whom
 the Angels cannot behold; or, I
 am God the auenger, iust and
 terrible, a consuming fire to mine
 enemies, heere had beene iust
 cause of terrour.

But why was *Moses* so frightened
 with a familiar compellation? God
 is no lesse awfull to his owne
 in his very mercies. Great is thy
 mercie that thou maist be feared:
 for to them, no lesse maiestie
 shines in the fauours of God,
 than in his iudgements and iu-
 stice. The wicked heart neuer
 feares God but thundring, or
 shaking the earth, or raining fire
 from heauen; but the good can
 dread him in his very sun-shine:
 his louing deliuerances and bles-

sings affect them with awfulness
Moses was the true sonne of *Iacob*,
who when hee saw nothing but
visions of loue and mercy, could
say, How dreadfull is this place?

I see *Moses* now at the bush hiding his face at so milde representation: heereafter we shall see him in this very mount betwixt heauen and earth, in thunder, lightning, smoke, earth-quakes, speaking mouth to mouth with God, bare faced, and fearelesse: God was then more terrible, but *Moses* was lesse strange. This was his first meeting with God; further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conuersation giues vs freedome of accessse to
God;

God ; and makes vs poure out
our hearts to him as fully and as
fearelessly as to our friends. In the
meane time now at first he made
not so much haste to see, but hee
made as much to hide his eies :
Twice did *Moses* hide his face ;
once for the glory which God
put vpon him, which made him
so shine, that hee could not bee
beheld of others ; once for Gods
owne glory, which he could not
behold. No maruell. Some of
the creatures are too glorious for
mortall eies : how much more
when God appears to vs in the
easiest manner, must his glorie
needs ouercome vs ? Behold the
difference betwixt our present,
and future estate: Then, the more
maiestie of appearance, the more
X 3 delight :

delight: when our sinne is quite gone, all our feare at Gods presence shall be turned into ioy. God appeared to *Adam* before his sinne with comfort, but in the same forme which after his sinne was terrible. And if *Moses* cannot abide to looke vpon Gods glory when he descends to vs in mercy, how shall wicked ones abide to see his fearefull presence when he sets vpon vengeance. In this fire hee flamed and consumed not, but in his reuenge our God is a consuming fire.

First *Moses* hides himselfe in feare, now in modestie. Who am I? None in all Egypt or Midian was comparably fit for this embassage. Which of the Israelites

lites had beene brought vp a Courtier, a scholar, an Israelite by blood, by education an Egyptian learned, wise, valiant, experienced? Yet, Who am I? The more fit any man is for whatsoeuer vocation, the lesse he thinks himselfe. Forwardnesse argues insufficiencies. The vnworthie thinks still, Who am I not? Modest beginnings giue hopefull proceedings, and happy endings. Once before, *Moses* had taken vpon him, and laid about him; hoping then they would haue knowen that by his hand God meant to deliuer Israel: but now when it comes to the point, Who am I? Gods best seruants are not euer in an equall disposition to good duties. If wee finde diffe-

rences in our selues sometimes,
 it argues that grace is not our
 owne. It is our frailtie, that
 those seruices which wee are for-
 ward to, aloofe off, wee shrinke
 at, neere hand, and fearefully
 misse-giue. How many of vs
 can bid defiance to death, and
 suggest answers to absent tentati-
 ons, which when they come
 home to vs, wee flie off, and
 change our note, and in stead of
 action; expostulate?

The

The plagues of Egypt.

IT is too much honour for flesh
and blood to receiue a message
from heauen, yet here God sends
a message to man, and is repulſed:
well may God aſke, who is man
that I ſhould regard him, but for
man to aſke who is the Lorde, is
a bolde and proud blaſphemy.
Thus wilde is nature at the firſt;
but ere God haue done with *Pha-
raoh*, he will be knowne of him, he
will make himſelfe knowne by
him, to all the world: God might
haue ſwept him away ſuddenly.
How vnworthy is he of life, who
with the ſame breath that hee re-
ceiues,

ceiues, denies the giuer of it: But he would haue him conuincd, ere he were punished; First therefore hee workes miracles before him, then vpon him. *Pharaoh* was now from a staffe of protection and sustentation to Gods people, turned to a serpent that stung them to death; God shewes him himselfe in this reall embleme; doing that suddenly before him, which Satan had wrought in him by leasure; And now when hee crawles and winds, and hisses, threatning perill to *Israel*, hee shewes him how in an instant, he can turne him into a sencelesse sticke, and make him if not vsefull, yet fearelesse: The same God which wrought this, giues Satan leaue to imitate it; the first plague that

that he ment to inflict vpon *Pharaoh*, is delusion: God can be content the Diuell should win himselfe credit, where hee meanes to iudge, and holds the honour of a miracle well lost, to harden an enemy, Yet to show that his miracle was of power, the others of permission; *Moses* his serpent deuours theirs; how easily might the Egyptians haue thought, that he which caused their serpent not to be, could haue kept it from being, and that they which could not keepe their Serpent from deuouring, could not secure them from being consumed; but wise thoughts enter not into those that must perish. All Gods iudgements stand ready, and waite but till they be called for. They need
but

2.

but a watch-word to bee given them: No sooner is the rodde lift vp, but they are gone forth into the world, presently the waters runne into bloud, the frogs and lice craule about, and al the other troupes of God come rushing in vpon his aduersaries: All creatures conspire to reuenge the iniuries of God. If the Egyptians looke vpward, there they haue thunder, lightning, hayle, tempests, one while no light at all, another while such fearfull flashes as had more terror, then darknes. If they looke vnder them, there they see their waters changed into blood, their earth swarming with frogs and grassehoppers: If about them, one while the flies fill both their eyes and eares, another

ther while they see their fruites destroyed, their cattell dying, their children dead. If lastly they looke vpon themselves, they see themselves loathsome with lice, painful and deformed with scabs, biles and botches.

First God begins his iudgement with the waters. As the riuer of Nilus was to Egypt in steed of heauen to moisten and fatten the earth; so their confidence was more in it then in heauen; Men are sure to bee punished most and soonest, in that which they make a corriuall with God. They had before defiled the riuers with the bloud of innocents; and now it appeares to them, in his owne colour. The waters will no longer

ger keepe their counsell: Neuer any man delighted in blood, which had not enough of it, ere his end: they shed but some few streames, and now behold whole riuers of blood: Neither was this more a monument of their slaughter, past, then an image of their future destruction. They were afterwards ouerwhelmed in the redde sea, and now beforehand they see their riuers redde with blood. How dependant and seruile is the life of man, that cannot either want one element, or endure it corrupted; It is hard to say whether there were more horreur, or annoyance in this plague. They complain of thirst, and yet doubt whether they should dye, or quench it with bloud.

bloud. Their fish (the chiefe part of their sustenance) dyes with infection, and infecteth more by being dead. The stench of both is ready to poyson the inhabitants; yet *Pharaohs* curiosity carries him away quite from the sense of the iudgement, hee had rather send for his magicians to worke feats, then to humble himselfe vnder God for the remooual of this plague; And God plagues his curiosity with deceipt, those whom he trusts, shall vndoe him with preuailing; the glory of a second miracle shall be obscured by a false imitation, for a greater glory to God in the sequell.

The rod is list vp againe, Behold, that Nilus which they had
before

before adored, was neuer so beneficiall as it is now troublesome; yeelding them not onely a dead, but a liuing annoyance: It neuer did so store them with fish, as now it plagues them with frogs; Whatsoever any man makes his God, besides the true one, shall bee once his tormenter. Those loathsome creatures leaue their owne element to punish them, which rebelliously detained Israel from their owne. No bed, no table can be free from them, their dainty Ladies cannot keep them out of their bosomes; neither can the Egyptians sooner open their mouthes, than they are ready to creepe into their throats; as if they would tell them that they came on purpose to reuenge the wrongs

wrongs of their maker : yet euen
this wonder also is Satan allowed
to imitate. Who can maruell to
see the best vertues counterfeited
by wicked mén, when hee sees
the diuell emulating the miracu-
lous power of God ? The feates
that Satan plaies may harden, but
cannot benefit. Hee that hath
leauē to bring frogs, hath neither
leauē, nor power, to take them
away, nor to take away the
stench from them. To bring
them, was but to adde to the
iudgement ; to remooue them,
was an act of mercy. God doth
commonly vse Satan in execu-
ting of iudgement, neuer in the
workes of mercie to men.

Yet euen by thus much is Pha-

Y

raoh

Pharaoh hardened, and the forcerers
growen insolent. When the di-
uell and his agents are in the
height of their pride, G O D
shames them in a trifle. The rod
is lift vp: the very dust receiues
life: lice abound euery where,
and make no difference betwixt
beggars and Princes. Though
Pharaoh and his Courtiers abhor-
red to see themselves louzie, yet
they hoped this miracle would
be more easily imitable: but now
the greater possibilitie, the grea-
ter toile. How are the great won-
der-mongers of Egypt abashed
that they can neither make lice
of their owne, nor deliuer them-
selves from the lice that are
made. Those that could make
serpents and frogs, could not ei-
ther

ther make or kill lice; to shew them that those frogs and serpents were not their owne workmanship. Now *Pharao* must needs see how impotent a diuell hee serued, that could not make that vermine which euery day rises voluntarily out of corruption. *Iannes* and *Jambres* cannot now make those lice (so much as by delusion) which at another time they cannot chuse but produce vnknowing, and which now they cannot auoid. That spirit which is powerfull to execute the greatest things when hee is bidden, is vnable to doe the least when he is restrained. Now these corriuals of *Moses* can say, *This is the finger of God.* Yee foolish Inchanters, was Gods finger in the

Y 2 lice,

lice, not in the frogs, not in the blood, not in the serpent? And why was it rather in the lesse, than in the greater? Because yee did imitate the other, not these. As if the same finger of God had not beene before in your imitation, which was now in your restraint: As if yee could haue failed in these, it yee had not beene only permitted the other. Whiles wicked mindes haue their full scope, they neuer looke vp about themselues; but when once God crosses them in their proceedings, their want of successe teaches them to giue God his owne. All these plagues perhaps had more horror than paine in them. The frogges creepe vpon their clothes, the lice vpon their skins, but

but those stinging hornets which succeed them, shall wound and kill. The water was annoied with the first plague, the earth with the second and third ; this fourth fills the aire, and besides corruption brings smart. And that they may see this winged armie comes out from an angrie God, (not either from nature, or chance) even the very flies shall make a difference betwixt Egypt, and Goshen. He that gaue them their being, sets them their stint. They can no more sting an Israelite, than fauour an Egyptian. The very wings of flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* findes how impossible it is for him to stand out with God,

Y 3 since

since all his power cannot rescue him from lice and flies.

And now his heart begins to thaw a little: Goe, doe sacrifice to your God in this land ; or (since that will not be accepted) Go into the wildernesse, but not far: but how soone it knits againe ! Good thoughts make but a thorowfare of carnall hearts, they can neuer settle there : yea his very misse-giuing hardens him the more : that now neither the murren of his cattel, nor the botches of his seruants can stirre him a whit. Hee saw his cattel stricke dead with a sudden contagion ; he saw his forcerers (after their contestation with Gods messengers) stricke with a scabbe in their
their

their very faces, and yet his heart is not stricke. Who would think it possible that any soule could bee secure in the midst of such variety, and frequency of iudgements? These very plagues haue not more wonder in them, than their successe hath. To what an height of obduration will sinne leade a man, and of all sinnes, incredulity? Amidst all these storms Pharaoh sleepeth, till the voice of Gods mightie thunders, and haile mixed with fire rouzed him vp a little.

Now as betwixt sleeping and waking, hee starts vp, and saies, *God is righteous, I am wicked, Moses pray for vs*, and presently laies downe his head againe. God hath

no sooner done thundring, than hee hath done fearing. All this while you neuer finde him carefull to preuent any one euill, but desirous still to shitt it off when he feesles it ; neuer holds constant to any good motion ; neuer praies for himselfe, but carelesly willes *Moses* and *Aaron* to pray for him; neuer yeelds God his whole demand, but higgleth and dodgeth, like some hard chapman, that would get a release with the cheapest: First, they shall not go; then, goe and sacrifice, but in Egypt; next, goe sacrifice in the wilderness, but not farre off; after, goe ye that are men; then, goe you and your children only; at last, goe all saue your sheepe and cattle. Wheresoeuer meere nature

nature is, she is still improuident of future good, sensible of present euill, inconstant in good purposes, vnable, through vnacquaintance, and vnwilling to speake for her selte, niggardly in her grants, and vncheerfull. The plague of the grasshoppers startled him a little; and the more, through the importunitie of his seruants: for when he considered the fish destroyed with the first blow, the cattle with the fifth, the corne with the seuenth, the fruit and leaues with this eighth, and nothing now left him but a bare fruitlesse earth to liue vpon, and that, couered ouer with locusts, necessitie droue him to relent for an aduantage: *Forgiue mee this once; take from me this death only.*

But

But as constrained repentance is euer short and vnfound ; the West winde together with the grasshoppers blowes away his remorse ; and now is hee ready for another iudgement. As the grasshoppers tooke away the sight of the earth from him , so now a grosse darknesse takes away the sight of heauen too : other darknessees were but priuatiue , this was reall and sensible. The Egyptians thought this night long, (how could they chuse, when it was six in one ?) and so much the more, for that no man could rise to talke with other, but was necessarily confined to his owne thoughts : One thinkes, the fault in his owne eies, which hee rubs often times in vaine : Others thinke

thinke that the Sunne is lost out of the firmament, and is now with-drawn for euer: Others, that all things are returning to their first confusion: All thinke themselves miserable past remedie, and wish (whatloeuers had befallen them) that they might haue had but light enough to see themselves die.

Now *Pharaoh* prooues like to some beasts that grow mad with baiting: grace often resisted turns to desperatenesse; *Get thee from mee, looke thou see my face no more; whensoever thou comest in my sight, thou shalt die.* As it *Moses* could not plague him as well in absence: As if hee that could not take away the lice, flies, frogges, grasshop-

grasshoppers, could at his pleasure take away the life of *Moses* that procured them. What is this but to run vpon the iudgements, and runne away from the remedies? Euermore, when Gods messengers are abandoned, destruction is neere. *Moses* will see him no more till he see him dead vpon the sands; but God will now visit him more than euer: The fearefullest plagues God still reserues for the vpshot: All the former doe but make way for the last. *Pharaoh* may exclude *Moses* and *Aaron*, but Gods Angell hee cannot exclude: Insensible messengers are vsed, when the visibible are debarred.

Now God beginnes to call for
the

the blood they owed him : In one night euery house hath a carcase in it, and (which is more grieuous) of their first borne, and (which is yet more fearefull) in an instant. No man could comfort other ; euery man was too full of his owne sorrow, helping rather to make the noise of the lamentation more dolefull, and astonishing. How soone hath God changed the note of this tyrannicall people ! Egypt was neuer so stubborne in denying passage to Israel, as now importunate to intreat it : *Pharaoh* did not more force them to stay before, than now to depart: whom lately they would not permit, now they hire to go. Their rich iewels of silver and gold were

were not too deare for them whom they hated ; how much rather had they to send them away wealthy , than to haue them stay to bee their executors ? Their loue to themselues obtained of them the enriching of their enemies ; and now they are glad to pay them well for their old worke , and their present iourney : Gods people had staid like slaues , they goe away like conquerours , with the spoile of those that hated them : armed for securitie , and wealthie for maintenance.

Old *Iacobs* seuentie souls which he brought downe into Egypt in spight of their bondage & bloodshed , goe forth six hundred
thou-

thousand men, besides children. The world is well mended with *Israel* since he went with his staffe and scrippe ouer Iordan. Tyrannie is too weake, where God bids Increase and multiplie. I know not where else the good hearbe ouer-growes the weedes ; the Church out-strips the world. I feare if they had liued in ease and delicacie, they had not beene so strong, so numerous. Neuer any true *Israelite* lost by his affliction. Not only for the action, but the time, *Pharaohs* choice meets with Gods. That very night , when the 130. yeeres were expired, *Israel* is gone, *Pharaoh* neither can, nor can will to keepe them longer ; yet in this , not fulfilling Gods will, but his owne. How
sweetly

sweetly doth God dispose of all
second causes, that whiles they
doe their owne will, they do his?

The Israelites are equally glad
of this haste : who would not be
ready to goe, yea to flie out of
bondage ? They haue what
they wished ; it was no staying
for a second inuitation. The
losse of an opportunitie is many
times vnrecouerable : The loue
of their libertie made the burden
of their dough light : who knew
whether the variable minde of
Pharaoh might returne to a deni-
all, and (after all his stubborne-
nesse) repent of his obedience ?
It is foolish to hazard where there
is certaintie of good offers, and
vncertainetie of continuance.
They

They goe therfore ; and the same God that fetcht them out, is both their guide and protector. How carefully doth hee chuse their way ? not the neerer, but the safer. He would not haue his people so suddenly change from bondage to warre.

It is the wondrous mercy of God that he hath respect, as to his owne glory, so to our infirmities. He intends them wars heereafter, but after some longer breathing, and more preparation; his goodness so orders all, that evils are not ready for vs, till wee be ready for them. And as hee chuses, so hee guides their way. That they might not erre in that sandy and vntracked wildernesse, himselte

Z

goes

goes before them: who could but follow cheerefully when hee sees God leade him? He that lead the wise men by a starre, leads Israel by a cloud: That was an higher object, therefore hee giues them an higher and more heauenly conduct: This was more earthly, therefore he contents himselfe with a lower representation of his presence. A piller of cloud and fire: A piller, for firmnesse; of cloud and fire, for visibilitie and vse. The greater light extinguishes the lesse, therefore in the day he shewes them not fire, but a cloud: In the night nothing is seene without light; therefore he shewes them not the cloud, but fire: The cloud shelters them from heat by day; the fire digests the
the

the rawnesse of the night. The same God is both a cloud and a fire to his children, euer putting himselfe into those formes of gracious respects, that may best fit their necessities.

As good motions are long ere they can enter into hard hearts, so they seldome continue long. No sooner were the backes of Israel turned to depart, than *Pharaohs* heart and face is turned after them, to fetch them backe againe. It vexes him to see so great a command, so much wealth cast away in one night ; which now he resolves to redeeme, though with more plagues. The same ambition and couetousnesse that made him weare out so many iudgements,

Z 2

ments, will not leaue him, till it haue wrought out his full destruction. All Gods vengeance haue their end, the finall perdition of his enemies, which they cannot rest till they haue attained: *Pharaoh* therefore and his Egyptians will needs go fetch their bane. They well knew that *Israel* was fitter to serue than to fight; weary with their seruitude, not trained vp to warre, not furnished with prouision for a field: Themselues captaines and soldiers by profession, furnished with horses, and chariots of war. They gaue themselues therefore the victory beforehand, and *Israel* either for spoile or bondage: yea the weake *Israelites* gaue vp themselues for dead, and already
are

are talking of their graues. They see the sea before them ; behinde them, the Egyptians : they know not whether is more mercilesse, and are stricken with the feare of both. O God, how couldest thou forbear so distrustfull a people ! They had seene all thy wonders in Egypt, and in their Goshen ; they saw euen now thy pillar before them, and yet they did more feare Egypt than beleue thee. Thy patience is no lesse miracle than thy deliuerance. But in stead of remoouing from them, the cloudy pillar remooues behinde them, and stands betwixt the Israelites and Egyptians : as if God would haue said, They shall first ouercome mee, O Israel, ere they touch thee.

Z 3

thee. Wonder did now iustly
strive with feare in the Israelites,
when they saw the cloud re-
moove behinde them, and the
sea remoove before them. They
were not vsed to such bulwarkes.
God stood behinde them in the
cloud ; the sea reared them vp
walles on both sides them. That
which they feared would be their
destruction , protected them :
how easily can God make the
cruellest of his creatures both our
friends and patrons ?

Yet heere was faith mixed with
vnbeleefe. Hee was a bold Isra-
elite that set the first foot into the
channell of the sea : and euery
steppe that they set in that moist
way, was a new exercise of their
faith.

faith. Pharaoh sees all this, and wonders ; yet hath not the wit or grace to thinke (though the pillar tels him so much) that God made a difference betwixr him, and Israel. Hee is offended with the sea, for giuing way to his enemies, and yet sees not why hee may not trust it as well as they. Hee might well haue thought that hee which gaue light in Goshen, when there was darknesse in Egypt, could as well distinguish in the sea : but hee cannot now either consider, or feare : It is his time to perish. God makes him faire way, and lets him run smoothly on till hee be come to the midst of the sea ; not one waue may rise vp against him to wet so much as the hoofe of his

horse. Extraordinary fauours to wicked men are the fore-runners of their ruine.

Now when God sees the Egyptians too farre to returne, he findes time to strike them with their last terrour : they know not why, but they would returne too late. Those Chariots in which they trusted, now faile them, as hauing done seruice enough to carry them into perdition. God pursues them, and they cannot flie from him. Wicked men make equall haste both to sinne, and from iudgement : but they shall one day finde that it is not more easie to runne into sinne, than impossible to runne away from iudgement : the sea will

will thew them, that it regards the rod of *Moses*, not the scepter of *Pharaoh*; and now (as gladdē to haue got the enemies of God at such an aduantage) shuts her mouth vpon them, and swallowes them vp in her waues, and after shee hath made sport with them a while, casts them vp on her sands, for a spectacle of triumph to their aduersaries.

What a sight was this to the Israelites, when they were now safe on the shore, to see their enemies come floating after them vpon the billowes, and to finde among the carcases vpon the sands, their knowen oppressors, which now they can tread vpon with insultation. They did not
crie

crie more loud before, than now
they sing. Not their faith, but
their sense teaches them now to
magnifie that God after their
deliuerance, whom they
hardly trusted for de-
liuerance.

FINIS.

